

MEDITATION

COLLECTED AND

For the use of the

Colledge of L...

BY THE SUPERIOURS

Same Colledge

for Mary Winefriden with leave



lis: Smith

Declinatio à me maligni, & scrutabor mandata Dei  
in me. Psalmus 118.

LISBOA

Printed By Paul Crasbeeck. 1649.

com todas as licenças necessarias.

Sister Mary Winefriden with leave



N C, AS.

...itacões. Não tem cousa contra a  
...mes, antes considerações muyto  
...s, & doutas, & de grande proueito  
...carem nellas. Lisboa 25. de Jan. 1649.  
P. Thomas Bartono.

...mação inclusa pode se imprimir o livro de  
...menção & depois de impresso tornara a con-  
...para se conferir com o original & se dar licença para  
...correr & sem ella não corra. Lisboa 26. de Jan. 1649.  
F. João de Vasconcellos. Pero de Silva de Faria.  
Francisco Cardoso de Torneo. Pantaleão Rodrigues Pacheco.

Pode se imprimir. Lisbon 30. de Jan. de 649.

Bispo.

QVe se possa imprimir o livro de Meditações de que  
trata visto as licenças do S. Officio & ordinario que  
offerelle & depoy de impresso tornara a esta mesa para se  
taxar & sem isso não corra. Lisboa o 1. de Fevrieiro. 649.  
Pinheyro. Meneses. Andrada. Rieyro.

E Stá conforme com o Original. Agosto 27. anno 649.  
P. Thomas Bartono.

Visto estar conforme com o Original pode cerer este  
liuro. Lisboa 31. de Agosto 649.  
F. João de Vasconcellos. Pero de Silva de Faria.  
Francisco Cardoso de Torneo. Pantaleão Rodrigues Pacheco

*Margaret Short*  
**A PARABLE**

**TO A PIOUS SOVLE, AS**  
**Yet but an apprentise in loue.**

**W**EE read of a Gentleman that had two friends, with whom for a long time was all his conuersation, joy, and content: but being at length constrained to part company, yet in his abſence hee ſtill continued his former loue with them; and to this purpoſe ſent them daylie his letters, meſſages, gifts, & preſents: & his friends as often repayed him with great thanks and gratitude, both equally extolling his liberality, ſetting forth the magnificency of his preſents, and wiſhing they were able in the leaſt meaſure to requite him: but yet with this difference (as appeared by their letters, and the Gentleman at length clearly perceiued) that the one of them in his anſwers was totally poured out in the praiſes of the preſents ſent him, ſetting them out for the moſt rare, moſt excellent and moſt welcome to him, that no expreſſion could ſufficiently declare, how he eſteemed the; next he returned the Gentleman a thouſand moſt humble ſincere & cordiall thanks, for his loue & fauours; & finally offered him (& this moſt vnſainedly) a thouſand proteſtations of his gratitude & loyall ſervice: but in

all this not one word of any desire, wish, or longing he had for his speedy returne. Whereas the other friend, though he omitted it not, yet was he briefer in the like expression of the value and esteem of the presents, of his thanks, gratitude & seruice &c. but to signifie the other point of the desires, the longings, the deaths he suffered for the long absence of his friend, all time was too short, all paper too little.

He asked him an hundred times ouer & ouer, how many weekes, dayes or houres it would be till he returned: that, if he had time for it, he would send him word, whether & when he should come forth to meet him: or rather that he would make such speed himselfe, that all messages more might be preuented: finally that he liued in the meane while onely vpon his memorie, for the preserving & refreshing of vvhich & for no other end or content he had in them, he daylie and hourelly read ouer the letters, and reuiewed the gifts he had so oft receiued from him: but alas being but poore shadowes without substance they could not continue life; & that therefore nothing but his owne presence, & that speedy too, could ease his grieffe or giue him content & rest. The Gentleman, as I sayd, well perceiued this difference of affections in his friends; & that the one seemed to loue his gifts, the other his person: yet to make a reall triall of both, he suddenly & vnlooked-for returneth home, & going seuerally to visit

visit his friends, he findeth them both looking o-  
uer the letters, and vnfolding the tokens he had  
formerly sent them: but the former, seeing him  
entring in at his chamber doore, rose vp, bad him  
kindly welcome, & presently with many thanks  
shewed him the tokēs & Jewells he had lēt him,  
beginning afresh to praise & extoll them: when  
the Gentleman seeing this his friend esteem his  
vvealth more then himselfe, departeth as suddēly  
as he came, & steppeth ouer to the other; vvhō as  
busy & poring as he vv as vpon the letters & pre-  
sents he had, no sooner espieth a glimpse of his  
best beloued, but leaping vp & throvving all by,  
fallerh into his svveetest embraces, vvithout me-  
morie or thought of any thing, no not of thāking  
him for the many gifts and letters receiued: all  
his longings are turned into fruitions, all his sighs  
into joyes & the teares that yet remaine or rather  
increase, are eye-vvitnesses as I may say that he  
hath in his armes the sole & totall object of his  
true and candid loue, vvhich vv as of his person,  
not of his gifts or benefits.

Our greatest God & truest friend, *A quo* (as  
wee may say) *omnis amicitia in calo & in terra no-*  
*minatur*; came downe in person, treated, liued &  
conuerled with vs, according to that; *In terris*  
*visus est, & cum hominibus conuersatus est*; teaching  
vs the way to heaven, curing our infirmities, and  
by his owne death freeing vs from the bondage  
of the deuill and guilt of sinne: and all this to  
gaine

gaine our loue, and to settle a true and lasting  
friendship with vs. This done he departed from  
vs; & that for our good also; *Expedi vobis ut ego  
vadam*. Now no looner absent, but he daylie &  
houerly sendeth vs the messages of heauēly inspi-  
rations, the gifts of the holy Ghost, the present  
of all sort of comforts & benefits; nay his sweet-  
est letters too, towit the holy Scriptures his  
owne hand writing, and other pious & deuout  
bookes pēned by his Secretaries but signed vwith  
his ovvne spirit and loue-seale. Novv, like the  
aboue sayd Gentleman, he findeth amongst v  
two sort of friends: for some (hovv nigh might  
I say, all?) looke so much vpon the blessings they  
enjoy, vwhether temporall or spirituall; take such  
notice and content in the comfort and deuotion  
they feele in prayer, holy Scriptures, & deuout  
bookes, that thinking themselves novv full of  
prie and happinesse, they neuer cast vp an eye  
a thought, a sigh towards their absent friends; ne-  
uer long for his syweet presence; neuer returne  
him their thākes and duty for himselfe; these are  
clearly conuicted not to loue God, so much for  
himselfe, as for his gifts; nor to respect his ho-  
nour, vvill, and pleasure, but rather their ovvne  
profit and content. Wherefore let such be sure,  
they shall neuer enjoy Gods speciall, & as I may  
call them, personall visits; nor haue the comfort  
and revvard of a true louee.

But the true friend & louer of God indeed (I

dare



dare hardly put him in the plurall number, *Ne illis*  
*unicus sit*) proceedeth after another manner: he o-  
mitteth not to thinke & ruminare on the doctrine  
& cōmands his Lord hath left among vs, and ob-  
serueth them most exactly; he letteth not a day,  
nor scarce an houre passe, vvithout a tender re-  
membrance of the bitter death & passion he suf-  
fered for vs: he looketh full often vpon the pre-  
sents his louing Lord daylie sendeth him, that is,  
meditateth vvith loue and gratitude vpon the in-  
numerable benefits of all sorts shovvred dovne  
vpon vs all: nay as often readeth ouer his kindest  
letters of holy Scriptures & pious bookes. But  
his sole end in all this his busy diligence, is no  
other then to seeke & find out, if possibly, his best  
beloued himselfe; but he being absent and gone,  
his labour is by the aboue sayd meanes and helpes  
to retaine at least in his soule a liuely memorie of  
him; and in this sad banishment *Comedit & vivit*  
*de micis quæ cadunt de mensa Domini sui*: but alas  
this doth not satisfie his staruing soule; shee can-  
not liue long vpon such course bread; hence  
spring her hourelly sighes, teares and longings for  
her best beloued; *Quemadmodum desiderat cervus*  
*ad fontes aquarum, ita anima mea ad Te Deum vi-*  
*uum; & veniat Dilectus in hortum suum*. Now if  
her dearest Spouse (as he most confident, he vvill  
and very often too) come dovne, as I may say,  
in person, to visit her, & fill her vvith a feeling  
presence & manifestation of his sacred diuinity.

o how



Ohovv shee then leapes vp and cleaves vnto he  
beloued, forgetting all her former occupations  
lections, meditations; finally vnited, inflamed  
and immersed in the depth of the Deity, shee can  
neither thinke nor say any more but *Dilectus  
meus mihi & Ego illi.*

## AN ADVERTISEMENT.

**T**Hese meditations suffice for the vhole  
yeare in due and right order, for the great  
Feasts thereof as vwell moueable as immo-  
ueable: onely for the variatio of Stru-  
cture it is to be obserued, that the Passion of our Sa-  
uiour, set downe in the fifth Chapter of the second  
Part, is to begin on Sexagesima Sunday: wherefore,  
in case the precedent Meditation of our Saviours life,  
come short or reach not out to the said Sunday  
then make the supply out of the Appendix at the  
latter end, of the state & vocation of a Scholler &  
Priest. But if, on the contrary, the sayd Medita-  
tions of our Saviours life, exceed and remaine at the  
said Sunday of Sexagesima; the let those that are over,  
come in at the end of the yeare immediately after  
those of the vocation of a Scholler and Priest, just be-  
fore the Conclusion of the vhole yeare; which is  
the examinatio of our progresse &c. Wherein the  
onely care is to be had, that the number of the consi-  
derations taken in, or left out at either place, bee res-  
pectively restored & set aright in the places specified  
whish the Confessarius of the house may at the begin-  
ning of the yeare peruse and set aright, in a small note  
drawne for that purpose.

THE

# THE PREFACE,

## OF THE PARTS OF

### Mentall prayer.

**M**entall prayer hath chiefly five parts; vvhich ought to be regularly obserued by all beginners: Preparation, Meditation, Thanks-giuing, Oblation, and Petition.

Preparation is in this sorte: *Per signum Crucis de inimicis nostris, libera nos Deus noster: In nomine Patris, & Filij, & Spiritus sancti, Amen:* then vvith lovv reuerence to the presence of God almighty; *Gloria Patri, & Filio, & Spiritui sancto: Sicut erat in principio, & nunc & semper & in secula seculorum. Amen.*

**V**eni Creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia,

*Qua Tu creasti peccatores.*

*Qui diceris Paraclitus.*

*Altiſſimi donum.*

*Consolator, ignis, charitas, veritas.*

*Et spiritualis unctio.*

A

Tu

# The Preface, of

Tu septiformis munere,  
 'Dignus paterna dextera,  
 Tu ritè promissum Patris,  
 Sermonè ditans guttura,  
 Accende lumen sensibus,  
 Infunde amorem cordibus,  
 Infirma nostri corporis,  
 Virtute firmans perpeti.  
 Hostem repellas longius,  
 Pacemq; dones protinus,  
 Ductore sic Te pramio.  
 Vitemus omne noxium.

Per te sciamus da Patrem;  
 Noscamus atque Filium,  
 Teq; veriusque Spiritum  
 Credamus omni tempore.

Emitte Spiritum tuum & creabuntur  
 Et renouabis faciem terra.

## OREMVS.

**D**ENS qui corda fidelium S. Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, & de eius semper consolatione gaudere; Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit & regnat in unitate eiusdem Spiritus sancti Deus, per omnia secula seculorum. Amen.

Thapke

## The parts of Mentall prayer.

3.

Thanke God for thy being, and all the rest of his holy benefits in generall; but especially for bringing thee at present to holy prayer. How many are there in the world, who, had they this opportunitie and calling from God, how farre more diligent and deuout would they be, then I am? Acknowledge next Gods greatnes, maiesty and glorie: then thy owne basenes and poornes; *Natus in immunditia, uiuens in miseria, moriturus in angustia.* Certaine it is, thou hast offended God, but not certaine, that thou hast truely repented and satisfied: therefore with great humilitie and confidence in his goodnes, *loquar ad Dominum meum, cum sim puluis & cinis.* Next ioyne thy selfe with this familie, which is now in prayer; & with all deuout persons in the whole Catholike Church Militant; then with all the Saints & Angells of heauen, thy Guardian, the B. Virgin, & our Saviour Christ, saying *amen* to all the prayles, they giue God; *Laudemus Deum nostrum in idipsam.* Lastly begge of God, *ut illuminet intellectum, inflammet voluntatem, & recolligat tibi omnes sensus:* and protest, that thou comest hither onely to learne to serue him, and to doe his holy will.

Meditation is in this sort: to ruminare ouer that, which was read, by little and little; then to dray forth some affection, as the loue of God;

or of our neighbour; hatred of sinne; loue of vertue, as the matter shall administer; but this not onely in generall tearmes, because that doth not stick by vs; but in particular, to resolve vpon some one thing which is to be put in execution that day, as occasion is giuen. You must take hold of these good, affections whensoever they come, whether in the beginning, or middle of your Meditation; for the end of the discourse is not to study or know, but onely to stirre vp pious affections; and therefore they must haue their way. Good purposes being concluded on, raise your selfe a litle higher to God almighty.

Thankes-giuing is in this sort: Thanke God as the sole origen of all good thoughts and purposes, and that he hath giuen thee these. Then for thy creation, conseruation, redemption, vocation to the Catholike faith, iustification, vse of his Sacraments, illuminations, inspirations, preseruation from many sinnes; and other particular benefits. Then thanke him for all he hath done the Saints and Angells, with all the Church militant, but especially for all the graces, priuiledges and prerogatiues bestowed vpon our B. Sauours humanity and on his B. Mother. Lastly thanke him aboue all for that infinite loue and sweetnes, with which he doth governe all things.

But



Of the parts of Mental prayer.

5

But to the end that this be not onely a verball acknowledgement of what we owe to God, make thy

Oblation in this sort: since all is from God, and all his, *Redeant flumina unde manarunt, viterum fluant*: offer vnto him, as an humble slaue to his Lord, all that thou hast, or art: thy soule with all her powvers, vnderstanding, will, and all the good purposes before made: then thy body with all its senses, and labours; that thy life hence forward shall be onely to serue him without proper interest or respect &c. Then offer vnto him all the vertues, merits, and labours of his holy Sonne; for that is our treasure, by which onely and fully God is satisfied for all: then the merits of the B. Virgin &c. and desire all creatures both in heauen & earth, to thinke, prayse, and serue him. *Beati qui habitant in domo tua Domine, in secula seculorum laudabunt Te*. Lastly

Petition is in this sort: acknowledge thy owne weakenes and nothing, and that *Omne bonum de sursum est, descendens a patre luminum*. Here thou must bend all thy forces and begge most earnestly (for this properly is prayer) that for his owne sake, goodnes, clemēcy & loue, he hath to his creatures, for the merits, vertues, nay promise of his sweetest Sōne our Lord Iesus, who sayd, *quidquid petieritis Patre in nomine meo, dabit vobis*: for those



allo of the Virgin Marie, and of all his Saints and seruants, he vwill, not regarding thy vnnvorthines, giue and graunt thee a perfect loue of him, and that in all things thy vwill be conformable to his; and apply this in particular, that in such and such occasiōs I vwill doe this, or this, vvhich I know to be his vwill to doe.

Then begge of him a perfect charity towards thy brethren and companions for his sake. Lastly thou maist adde for the vniuersall state of his Church militant; & for all infidells and all in mortall sinne, and for all the soules in Purgatory, for this familie, the Protector and Superiours of it &c; so desiring him to blesse thee in thy good purposes now conceiued; say *Actiōes nostras quasumus Domine &c.* vv th *Gloria Patri &c.* end vvith a lovy reuerence. *Amen.*

Remember in the day and occasions follovv- ing, to put in practice the good resolutions, and purposes thou hast made in particular.

### THE CENERALL ORDER OR diuision of matters for Meditation.

THE estates and degrees of those, that tend to perfection, in generall are three; according to the three vvayes of purgation, illumination and vnion: in the purgatiue vvay are Principiants

icipiants or beginners, vvhole desire and labour is to purge their soule from sinne, vices, passions and disordinate affections, the reliques of sinne; and to lay the deepe foundation of their ovvne basenes, or nothing: next to these, vvalk the proficient, in the illuminatiue vvay, vvhole ayme and exercise is, to adorne, lighten and enrich their soules with the ornaments of true, and solid vertues, of all sorts: the last are the Perfect, who by the way Vnitie attaine a most perfect charitie, close vnion, and quiet contemplation of the diuine essence and goodnes, the highest flight of a Christian soule.

According to these three Estates or wayes to perfection, the generall matters of Meditation may be distributed into three sorts; To beginners in the purgatiue way, may be assigned for matter of meditation, the true knowledge of themselves and their nothing; the grieuoulnes and deformity of sinne; the miseries incident to mans life; the foure last things of man, towitt, death, iudgement particular and vniuersall, hell and heauen; all which are fitt to engender a feare of God, the beginning of wisdom, and contempt of the world.

To the Proficients in the illuminatiue way may be appointed all the Theologicall and Morall vertues, or rather all the Mysteries of our B.

8 The Preface, of the parts of mettall prayer.

Saujour his life, passion and death, in which all  
vertues, not in speculatiue definitions, but pra-  
ctical examples, shine as in their fount or first  
origen. Finally to the perfect, in the vnitive way,  
may be proposed the glorious mysteries of our  
B. Saujour after his triumph ouer death, together  
with those of the B. Virgin his mother; next the  
diuine perfections of the Godhead in it selfe, as  
well affirmatiuely as negatiuely; lastly the diuine  
benefits bestowed on man and other creatures,  
all motives to a perfect vniou of loue,

According to the three Houses or wayes to  
perfection, the general manner of Meditation  
may be diuided into three sort; To begin-  
ning in the purgative way, may be assigned for  
meditation in the way of knowledge of the  
things and their nature; the contemplative and de-

THE  
the beginning of wisdom, and contemplation of  
the things of God, and the things of man, toward  
the things of God, and the things of man, toward  
the things of God, and the things of man, toward

the things of God, and the things of man, toward  
the things of God, and the things of man, toward  
the things of God, and the things of man, toward  
the things of God, and the things of man, toward

THE  
FIRST PART,

MEDITATIONS FOR

Beginners or for the  
Purgative vway.

THE FIRST CHAPTER.

*Of mans basenes or annihilation.*



Al men desire finally to see and know  
God, but many faile and come short,  
because they begin at the wrong end,  
and strive to fly, before they ca goe: the  
right path is, to begin with a true and cleare  
view of ourselues, and with an impartiall and  
settled iudgement of our owne being and ability.  
*These beginne to be read on the 9. of sept. at night.*

## THE FIRST MEDITATION.

*What man is according to his body.*

**I** **C**onsider first, these words of the Scripture  
*Formauit Deus hominem de limo terra*; the  
 earth is the lowest and basest of Elements, euer  
 trodden and trampled with the feet of men and  
 beasts; but mud, slime, or clay is so low and  
 foule, as both men and beasts flie and auoyde it,  
 knowing how euery light touch thereof defileth:  
 yet of this earth, of this clay, how foule, how  
 slimy soeuer, are formed and framed the tallest,  
 the stoutest, and most beautifull bodies of the  
 greatest Monarchs, and Ladies of the world: nay  
 dirt and clay are more noble, then such bodies,  
 if antiquity be a signe of nobility: *Ne quid super-*  
*bis puluis & cinis? ut quid superbis?* be ashamed, leing  
 all the world knoweth thy beginning, be asha-  
 med I say, to carry thy selfe so bigge, so splen-  
 didous, as if no lesse then gold and precious  
 stones were the ingredients of thy being: paint it  
 ouer as much as thou pleasest, it is but earth, but  
 dirt and slime: valesst thou will perhaps say; tis  
 true, A Lim was no better, being framed of the  
 clay of the earth; but I not soe, being begotten  
 of another fashion, and complexion: poore gal-  
 lint, deceiue not thy selfe; for the manner of thy  
 beget



## The first Chapter.

II

begetting is so foule, that the name, nay the lightest thought of it, defileth the purest minde, so that our B. Sauour refused none of our miseries, but onely that; and the matter so horrid, so foule, that all other dung is pleasant and gratefull in respect of it; nay we dare not in disconrse giue it a name, for our owne shame & others offence.

Conclude hence with thy selfe neuer to boast nor grow proud of thy strength, comelinesse and beauty, nor of thy ancient stock & nobility, since the groundworke of all is euer clay and dust. or if thou wilt needs strīue further, thou wilt find for the fountaine-head iust nothing, *nam ex nihilo omnia*: hence beginne a true knowledge of thy selfe.

2. Consider secondly, what mans body is in the wombe, in the cradle, and in the rest of its life: I cannot imagine any prison so darke, so straight, so loathsome, as the wombe of a woman, in which the child is inclosed, and enwrapped in most foule, bloudy and matterous skionnes or membranes, for no lesse, the nine whole moneths; so straightned and pressed, that neither hand nor foot can he stirre or moue: his food, the filthy menstruous bloud of his mother, a thing so nasty, and poisonous, as that what soeuer it toucheth, it infecteth, like the plague or leproy; such is his houle, such his diet. Now at his birth, *ô how miserable;*



*The first Part,*

ferable, how poore, how naked? covered onely with a thin but most foule and bloody net; out of which being vacased, the first thing must be done, is to wash it; ere it can be well touched or viewed: and then so weake and feeble, that it can neither moue, nor helpe it selfe; all that it can doe, is to cry and bewaile the generall miserie of man-kind; and in this estate, accompanied with a thousand more miferies, and dangers, it passeth its cradle and infancie. Being growne vp to mans estate, I will grant it thee, let it be the strongest, fairest, and best tempered body, thou wilt or canst imagine (which yet is granted to verie few) thou shalt find it but a painted wall, or a sepulcher pargetted with chalke, white without, but within more stinking, then any dunghill; more foule, then any pordle; witnes the filth, that continually flowes from all its conduits and pores, yvittnes the sweetest meats, no soone eaten, then turned to the loathsome stench or ordure in the vworld &c.

Conclude as formerly a true iudgement of what thou art, and imprint it so in thy mind, that it may euer check all rising fancies to the contrary.

3. Consider thirdly the condition of mans body after death; the soule being once departed, the body shall be pale, how stricke, how grieuoly the  
body

body remaineth, how gallant and faire soeuer it  
formerly had beene; a man can hardly touch  
it without a certaine horrow of mind: no  
sooner stiffe and cold: but presently it begins  
to corrupt & smell, hence is that great hast and  
bustling of its dearest friends and kindred, to  
heave it soone out of doore, and lay it low vnder  
ground, for feare of infecting the aile, and  
causing pestilence; whereas a dunghill may lie  
for weekes behind the doore without offence,  
and in the streets a dead dog or cat without  
much annoyance. Consider now the grave, its  
second vombe; some what larger, I confesse,  
then the former, but in other respects I see no  
great choice; as darke, as scule, as that, besides  
invarmes of vvormes & maggotts for our restless  
bedfellovves: O vvhere it but opened after some  
twenty dayes, what a sight, what a sent should  
we haue; let him, that can, expresse it. It is sayd  
that a certaine Tyrant tyed dead bodies to the  
quicke for a torment: surely he vvas Master in  
that blacke art, for the embracements of snakes,  
and the kisses of toades are farre mote tolerable,  
then those of mans carcassee halfe corrupted.

Conclude, neither to esteeme, nor pamper thy  
body, since it is all at last but food for vvormes:  
remember alwayes the vvords of our body mo-  
ther the Church; *Memento homo quod pulvis es*, &c.

*in puluerem reuertéris* : If dust be my beginning, and dust my end, what doe I deceiue my selfe or others, as though I carried about mee some rich cabinet of pearles, or pretious stones ? when being opened, I am found so stinking a puddle.

## THE SECOND MEDITATION.

*What man is according to his soule.*

1. **C**onsider first, how that, if thy body were originally clay and dirt, thy soule, before God created it, was iust nothing, that is, a pure priuation of all being, and of all those things which accompany a being : ô who can describe vnto mee, what or where this nothing is ? It is neither in heauen, hell, nor earth, nor in any of the yknowne worlds ; it differs more from the least sand, the least moat in the sunne, then the heauens vast orbes from an emmot, then the infinity of God from the least of his creatures, for here at least we find something to ground a comparison ; but nothing ? good Lord what can be made of it, but iust nothing ? vlesse thy omnipotent hand descend powefully into its abyss, & draw thence this my soule into a noble, spirituall, and intellectuall substance, little lesse then  
the

the Angelicall, may representing thy owne immense Essence? but couldst thou merit or procure this thy being from his hand? O nothing lesse, for nothing can say and doe nothing: it was his gracious bounty and liberality, that freely bestowed this being vpon thee, otherwise thou wouldest haue remained for all eternitie as thou wast, nothing; nay should God but for one minute withdraw from thee his conseruing hand, in that very same instant wouldest thou fade away into thy owne habitation of nothing: bragg hence forward vaine man of nothing, but thy owne, that is, of thy nothing in being, and againe vanishing into nothing.

Conclude and say with the Apostle, *Quid habes, quod non accepisti, si autem acceperis, quid gloriaris?* and vpon this bottomlesse ground of thy nothing lay the pure foundation of thy spirituall building; for all besides is not thy owne, but giuen, but lent by thy Maker.

2 Consider secondly how true that sentence of the Wiseman is; *Corpus, quod corrumpitur, aggravat animam, & terrena inhabitatio deprimit sensum multa cogitantem*: and make how many wayes this is true; first, at her first vnion with the body shee is defiled and spotted with originall sinne, and so subiect to all the miseries both temporall, and eternall, which spring from that source

source: then for the first eight or nine yeares, in what, I pray, doth the soule of a child differ from that of a beast, in any exterior action or discourse? After that pretious iewell obtained, the vse of reason; who is able to recoût the darknes, ignorance & errors of our vnderstanding? the backwardnes of our will to good, and pronenesse to ill? the distractions & failings of the memorie? the tempestuous stormes and conflicts of the inferiour powers, both irascible and concupiscible? and the poore soule, like a boat betwixt two waues, tossed and beaten from the one to the other, from loue to hatred, from hope to feare, from ioy to griefe, from anger to pusillanimitie, &c. hardly settled or quiet for a moment; and these waues of passions bring her at last, not to know, what shee would haue; this every one will feelee in him selfe, more or lesse, if he will sincerely examine and ponder his inward dispositions and daylie inclinations, hither & thither.

Conclude and frame a true conceit of the state and condition of thy poore soule, dwelling in the midst of so much ignorance, and amongst so many passions all violently drawing the contrary way: then humble thy selfe before the diuine maiesty, and begge of him, *Ut imperet fluctibus, & mari & fiat tranquillitas magna*; that the poore passenger our soule, perish not at last in soe terrible



rible and neuer-ceasing stormes.

3: Consider thirdly the miserable condition of a soule, ouer which the beastly lust of the sensuall part hath once gotten the dominion; how she is led in fetters from sinne to sinne, from lust to lust, contrary to her owne actuall reason and iudgement; nay often with a certaine abhorring and grieffe, to doe what shee is compelled vnto, to goe whether shee is dragged by her slavish, but now all-mastering appetites: so that there is verified, what S. Paul sayth; *non quod volo bonum, hoc ago, sed quod odi malum, illud facio*. O most deplorable condition! haue you seene or heard of a Lady, noble, beauteous, rich, heire apparent to her fathers kingdome, deliuered ouer to a slavish varlet, to be commanded, domineered and crossed in euery thing, nay bound and dragged by her slave, to what shee most abhorreth & hateth: truly I haue neuer heard of the like case: and yet so it passeth with a poore soule; once giuen ouer to her passions, a noble spirit, faire as the Angels, marked with the character of God; heire to the kingdome of heauen, subiected to a base, carnall, and bellish slavery. *O quis me liberabit de carcere corporis huius?* This is the condition of our soule, comming into this house of clay; and this is her living in it: but vwhen she must goe forth againe, vwhat thinke you then?



vvhhat griefe, to be plucked from her old companion the body, and together from all her old acquaintance & commodities of this vworld? and vvhhat a strangenesse, to vvander into an vnknowne, and vvhheard of Region? but vvhhat a horrore to be presented to the iudgement seat? vvhhat trembling at so heavy an accusation of all her life? and vvhhat anguish in expecting, vvhhat the doome & sentence vvill be? if at length it come of eternall damnation, vvhhat then, sad vvretch? vvhhat then, poore caytife?

Conclude to looke about, vvwhile time serues; & first to regain the dominion ouer our passiōs; next vvith humble feare to secure our saluation: for vvhhat greater folly, then not to provide for a certaine danger?

4. Consider fourthly, or rather conclude out of the former considerations, both of thy body and soule, both their beginning & ending; conclude I say, and settle vvith thy selfe, once for all, a true, sincere, and cleare knowvledge of thy selfe: for, rest most assured, that this knowvledge is the onely ground and scundation of a vertuous life; the readiest vvay to knowv God, and the most efficacious meanes to loue him; and the vvant of it, the high vvay to all perdition: settle therefore first vvith thy selfe this iudgement; that by thy body. sice thou art originally clay, then a painted masse

masse or muckhill, lastly a companion and food  
of wormes; & by thy soules side, first iust nothing,  
*primitio entis*; next defiled with sinne; and subiect  
to most slauish passions; lastly God knowes;  
what her lot & destinie will be. Having thus  
humbly, yet truely iudged of thy selfe; next, desi-  
re or at least suffer all others to thinke and iudge  
the same of thee: for it were great folly, nay hy-  
pocrisie, to desire all men, to thinke and speake  
as wee doe in other matters, and in this onely to  
bee of a different opinion, both of what wee are,  
and what wee esteeme our selues: doe therefore  
this, and thou hast gotten true humility; that is,  
a true knowledge of thy owne basenes, and a de-  
sire, that all others should know and vote thee  
for such: and so art thou armed to double proofe;  
first against all inward rebellion of pride, vaine  
glorie & selfe conceit, with a, *Quid habes quod non  
accepisti*; next, against all outward assaults, both of  
flatterie & contempt; for neither can others  
contempt depresse thee below what thou art,  
nor their praise and flatterie raise thee, to  
what thou art not. And this humilitie is the  
more solid, because common to all creatures,  
being grounded not on sinne, or other casuall  
imperfections; but vpon the pure and simple no-  
thing of ourselues, and the all things we haue  
from God: this therefore humility, the Saints, the

Angells, the Virgin Mary, nay our B. Saviour according to his humanity, had in most high degree: and therefore let vs neuer bee as hamed to imbrace it, and really to practice it?

### THE THIRD MEDITATION.

#### *Of the miseries of mans life.*

1. **C**onsider first both the shortnes and vncertainty of mans life: make the longest a hundred yeares (and yet not one in a hundred thousand doth attaine thither) what is that compared to Eternitie? not so much as a moment, or the twinkling of an eye; looke backe on what is passed, and thou wilt scarce find a dreame, a shadow: but stay; out of these hundred yeares, wee must yet cut of a large share, first the time of childhood, wherein it cannot bee sayd, wee live like men: then the time of sleepe, a full third part with most men, of the sayd hundred; next we may well cut of the latter part of old age also, which is not *vita*, but *labor* and *dolor*; and *senex*, you know is *his puer*: I dare not disconnt all the time which is commonly lost or ill spent, least I should leaue nothing, and yet it may very well bee done. The Wise man compareth it to a shadow, to a post riding by, to a ship vnder full saile, to a bird vpon the wing, to an arrow from  
the

## The first Chapter.

21

the bow; *Sic & nos nati continuo desuimus esse*. Yet were this shortest moment of life but sure & certaine, some small comfort might be fancied: but alás! nothing in the world stands so ticklish and vncertaine; daylie chances teach vs sufficiently, what ground wee stand vpon: *Neque diem neque horam scimus*.

Conclude therefore to play both a good Merchant, and a good souldier: a good merchant in prouiding rather for Eternitie, then for this present moment: a good souldier, in keeping a vigilant sentinell vpon this our Castle, least the enemy assayle vs, as commonly he doth, vnawares, or a sleep: ô take heed, for on this moment depends Eternitie.

2. Consider secôdly the frailtie of our life, noe glasse more bricke, no flower sooner blasted: a cold, a wind, a warme Sunne, the pricke of a pin, the bite of a worme, a great grieve, nay the excessse of a sudden ioy are sufficient to take away the breath and life of the strongest man in the world: how oft doe wee heare this and that man suddenly fallen dead? or going healthy & sound to bed, found in the morning without life or motion? and yet noe skill of Physitians can tell how, nor why? How well did the Prophet cry out? *Omnis caro fœnum, & omnis gloria eius, sicut flos campi*; faire and beautifull to

behold, but blasted and withered with the least puffe of winde.

Conclude from hence the desperate folly of most men, that wake and sleep so confidently in mortall sinne, hauing noe more betwixt them and hell then the slender thread of a life so fraile; farre madder certainly, then hee that should hang by a haire ouer a sulphurous fire-pit, and yet not endeavour to free himselfe thence: madder I say, because the fall into hell hath noe returne. Walke therefore alwayes in the feare and grace of God, that when soeuer this thread shall breake, his holy hand may sustaine and support our poore soules from soe hideous a precipice and downefall into the eternall dungeon of hell.

3. Consider thirdly how full of miseries, disasters, and calamities is this our life, how short soeuer; from the cradle to the graue, what doe wee euery where behold, but objects of miserie? what doe wee heare, but either wranglings and complaints one of an other? or the groanings of euery one vnder his owne burden? no man content with his owne estate, but all in perpetual morion to seeke rest & content, where it is not to be found. Let vs see and heare S. Aug. in the 20. chap. of his Meditations: how can we call this a life, in which we liue? which humours so alter, griefes weaken, heates drie vp, the aire in-  
f. &ts,



fects, meates oppresse, fasting quaieth, sports dissolue, sadnes consumeth, cares rend asunder, quiet security destroyeth, riches puffe vp, poverty abitteth; youth lifts on high, old age boweth downe, infirmity breaketh: and after all this, what succeeds, but furious death, the full point and period of all her delights? so that fitly may it be tearmed, a liuing death, or a dying life. And yet, good God? how doe men passe by all this? with what little feeling doe they drinke vp the se bitter potions? nay like spiders disembowell them selues to weaue a thinne net to catch flies.

Conclude with thy selfe, to seeke thy content and happines, not in this life, so miserable, so fraile, so short; but in the eternall life, where neither force, nor chance, nor durance of time can bereaue vs of it: and so let all our cares and toyles here be directed to the blisse, and happines, that there wee hope for.

THE FOVRTH MEDITATION

*What man is according to his morall,  
or spirituall Being.*

1. **C**onsider first, that if man be nothing of himselfe, but all from God according to his

his naturall being, truly it is farre more euident, that his spirituall & supernaturall Being is from God alone, after a more speciall and immediate manner: all grace, all vertues, all gifts supernaturall are so purely and freely from the liberall hand of God, so independent from any merit or desert of nature, that not all the wildome of Philosophers, strength of Giants, power of Kings and Emperours, nor whatsoever art or force the whole world can apply, are able to merit, or fetch downe from heauen the least graine or degree of grace, faith, hope, charitie or any other supernaturall vertue; so that euery one must say with S. Paul, *Gratia Dei sum id, quod sum*. Nay, which may more humble vs, beggers can cry & begge for an almes, but poore man can neither begge nor cry, no neither wish nor desire the least supernaturall grace or vertue, vnlesse God of his owne pure goodnes, doe first, moue, stirre, and helpe him to doe it: *Non sumus*, quoth S. Paul, *sufficientes cogitare aliquid ex nobis, tanquam ex nobis; sed Deus est, qui operatur in nobis & velle & perficere pro bona voluntate*.

Conclude and lettle in thy soule a full perswasion, that all thy good is frō God, both in the desire in the obtaining, & in the conseruing thereof; acknowledge thy continuall dependance of him, & thanke him for all his gifts bestowed on thee.

2. Consider secondly, how according to S. Augustine vve are, not onely, vvhath vvee are, by the grace and gift of God, but also vvhath vvee are not; that is to say, all the ill vvee vwant, all the sinnes vvee haue escaped, is from no strength or vworth of ours, but from the sole gracious protection of God; for as the same S. Aug. most truely sayeth, there is no sinne so great, no crime so horrid, that any one man hath committed, but any other man vvhathsoeuer may as easely perpetrate and commit the same or greater, if God vwith draw his all-succouring hand from him, & leaue him *in puris naturalibus* to him selfe. This at first sight may seeme strange; yet most true, if vve consider, how all men are framed of the same clay, all equally spotted vwith originall sinne, and consequently equally subiect to the like infirmities; this thou shalt perceiue, if thou examine vwell thy naturall inclinations, sudden pushes, & interiour motions to diuers sorts of vices, besides vvhath outvard occasions may vnavwares bring vs into.

Conclude, that according to this doctrine, all the sinnes, all the crimes, vvhich thou hast seene or heard in the vworld, nay all vvhich thou cast imagine possible, fall all vwithin the spheare or cōpasse of thy vweakenes, & ere now thou hadst been guilty of most or all of thē, had not god preserved

thee: O what acknowledgement dost thou owe him? vvhhat humilitie? vvhhat thankes giuing?

3. Consider thirdly, vvhhat a poore vvorme man is, compared vvith God almighty: vvhhat is one drop of deau v to the vast Ocean? vvhhat one graine of sand to the huge earth? surely almost nothing: if then this same Ocean, this same earth, vvith the immense orbes of the heauens, together vvith all the number and vniuersality of creatures; in a vvord, the vvhole created machine, compared vvith God, be but a drop to the Ocean, as a sand to the earth; vvhhat I pray, dost thou expect to be, in comparison of God? vvho in respect either of this vvorld, or of that of Angells, art so small a portion, so already vpon the point of nothing; surely thou canst not but confesse thy selfe, a meere nothing, a consumed, vndiscernable atome, before that vast immensitie and diuinitie of God. O how true? *Substantia mea quasi nihil ante Te Domine.*

Conclude out of all, vvhhat hitherto hath been considered, (vvv) principall points, or resolutions, vvvhich may stand by thee at all occurrences, & vpon all occasions: the first is, to carry alvvayes before thy eyes, but especially vvhen thou comest to pray, or to speake before God, that vvonderfull greatnes and excesse of maiestie, aboue thee and all other creatures; and so vvith most profound

found humility and reuerence, to stoop euer before him, as a poore slaue before a Monarch; and to tremble, as a moat before the Sunne. The secōd is, that vvhatsoeuer abilities or perfections thou art endowd vvith, as of strength, health, beauty, nobility, vnderstanding, knowvledge, vertue, nay vvorking of miracles &c. thou neuer for thele conceit thy selfe or preferre thy selfe before another, that vvanteth them; because novv thou knowvest, that all proceed from God alone, vvhen, how, and to vvhom he pleaseth. These two points vvill keep our soule in equall poise, neuer to rebell against God, nor to exalt our selues aboue our neighbour.

## THE SECOND CHAPTER,

*Of the multitude and foulenesse of sinnes.*

**T**He grounds, vve haue betherto layd for our humiliation, are common to all men, great & small, iust and sinners: novv let vs see vvhat every one hath added to this generall miserie by his ovvne proper vvill & malice, to vvit by the multitude & grieuounesse of his finnes against God, himselfe, & neighbour.

THE



## THE FIRST MEDITATION.

*Of the deformitie and multitude of the  
sinnes of men.*

1. **C**ONSIDER first, that neither earth, nor hell  
it selfe, hath a monster so foule, so vgly,  
as is any one least mortall sinne: this is made  
cleare, first by the sad effect it wrought in the  
Angells, creatures so noble, so beautifull, so en-  
riched with all giftes, both of nature and grace;  
yet for one onely mortall sinne, and that also  
onely consented to in mind, not put in execu-  
tion, were in a moment, in the twinkling of an  
eye, turned eternally into most foule diuells,  
monsters so vgly, that the very sight of any one  
of them, is sufficient to strike dead the stoutest  
Gyaant: what effect doe wee thinke, may sinne  
haue in man, dirt and clay? if it blast so foulely  
the starres of heauen. Secondly, as mans soule  
giueth life and being to the body, so grace is the  
supernaturall life of our soule; behold then how  
foule, how starke, how horrid a thing mans  
body is, dead without a soule; and be sure, that  
a soule without Gods grace, is farre more foule,  
stinking

stinking and hideous, worse then any toad or spider in the sight of God and his Angells.

Conclude, and begin at length to conceive a true horriour of mortall sinne, which hether to thou hast set to flight by: and to lament the miserable estate of poore blind worldlings, who glittering so outwardly, feele not their owne inward stench, and filthinesse, *Sed bibunt sicut aquam, iniquitatem.*

2. Consider secondly, that a soule in mortall sinne, is compared to a castle or citie seized on, spoyled and sacked by a bloody enemy. *Sicut civitas, qua vastatur & desolatur: sicut in vastitate hostili.* A soule, in the state of grace, shinerh as beauteous, as the face of an Angell, is adorned and enriched with all the graces, vertues and gifts of the holy Ghost; the adoptive daughter of God; the true spouse of Christ; the Temple of the blessed Trinitie; the throne of the eternall Salomon; the seat of the diuine wisdom; sister to the Angells; heire apparent of heauen; a glorious Queene in her princely robes. But see the deplorable change, the sad alteration, caused in her by a mortall sinne, consented vnto; instantly the holy Ghost, with all his gifts, leaueth her; the Angells fly away from her; Christ with his holy Mother and Saints forsake her: and therewith the diuells come tumbling in, & take possession of

of her: behold her now poore, vvretched, infirme, rifled of all, as foule as a diuell, become the vvhore of Satan, the dunghill and puddle of Ivvine &c.

Conclude to haue a care of the purity of thy soule, seeing it importeth thee no lesse, than to liue vvith Christ, or the diuell; in heauen or in hell: vvhich depend on these two estates, of being in grace, or in mortall sinne.

3. Consider thirdly the multitude and number of thy sinnes: count the yeares, the moneths, the vveekes, the dayes; thou hast liued; and thou wilt find the farre short of the nūber, thy sinnes vvill amount vnto; for, *Septies in die cadit iustus*: passe ouer briefly, and in generall, yet not *sine amaritudine animæ tuæ*; the vvhole course of thy life; next, the powvers of thy soule, and senses of thy body, and see, vvhich of them hath happily been free from offending God: then the vse of the holy Sacraments, if thou haue neuer sinned against those diuine conduits of grace, at least by so many relapses into sinnes, againe and againe confessed and pardoned. Lastly how many hast thou dravvne into sinne, either voluntarily or by thy ill example; see here vvhat a svvarme of other mens sinnes occasioned by thee, come vpon thy head! and vvhen all this is done, be sure there are many yet behind, either vnknowne or forgotten;

## The second Chapter.

31

ten; so that our daylie cry must be, *ab oculis meis munda me Domine, & ab aliis parce seruo tuo.*

Conclude truly to humble thy selfe before the diuine naictly; and seing vve haue so often offended him, let vs as often and earnestly begge pardon of him: and, as yet neuer a day passe in without some sinne, so let neuer a day passe without a new and speciall sorrow for the same.

Consider fourthly, thy present daylie sinnes, and imperfections, since God hath freed thee from those grievous ones of thy life past, and called thee particularly to serue him: and thou wilt loone wonder at thy owne frailtie and miserie: first marke, how little thy love is of God almighty; I speake not of an imaginarie loue, which we may frame to our selues of God, but of a reall and true loue which saith little, and doth much; how cold wee are to please him? how seldom doe we preferre in effect his holy will before our owne appetite, commoditie, & pleasure? see in particular where, when, and how oft, thou hast really done it, or rather not done the contrary; and when thou hast happily done so, obserue well the imperfections, the coldnesse, the by-intentions, that haue crept into the best of thy actions: how little profit haue vvee made of his bounteous benefits? and how slack to follow his holy inspirations and callings? Secondly, see what

what thy carriage is ; towards thy neighbour whom Christ hath commanded thee to loue , as thy selfe ; is this so really in effect ? dost thou neuer wrong ; offend nor scandalize him in words ; in rash iudgements , in deeds ? art thou in all things obedient to thy Superiours , louing to thy equals , carefull and gentle towards thy inferiours ? how many of vs can say halfe this without a great preiudice to truth , and our consciēce ?

Conclūde and aske pardon of God , and thy neighbour , for the small loue shewed to either ; and purpose , yet with humilitie and feare , to amend thy carriage towards both really and effectually .

5. Consider firstly ; how thou standest within thy selfe ; how full of proper will and loue , how wedded to thine owne iudgement and opinion ; how with obstinacie thou art ready to maintaine and make good , whatsoeuer thou hast erroneously or vnadvisedly spoken or done : what little mortification interiour and exteriour : how full of pride , vaine glorie , presumption , boasting , ease , delight , gluttony &c. examine well thy thoughts , affections and desires , whether they commonly goe , whether they are carried ; for there surely lyeth thy *summum bonum* , thy treasure : marke againe thy words and conuersation , how vaine , how inconsiderate , how oft

swearing



svaining from truth; thy tongue, how little mortified or bridled, but euer vvagging. Lastly list thy deeds and good vvorkes, and thou shalt find a great deale of chaffe amongst them, a great many imperfections. But aboue all obserue the boyes-play, thou dost vse in the performing of thy good purposes and desires, both of prayer and other things; euery day nevv purposes, and no sooner made, but broken, forgotten, or let slip; and in this weauing and vnweauing, this winding vp with one hand, and vvwinding with the other, passeth away the whole time of our life.

Conclude to settle in thine vnderstanding a true iudgement of thy selfe, as thou art at present; and thou shalt find no great matter to boast of: make at length a manly resolution once for all, to amend thy faults, and to serue god constantly: but doe this with great humility, for feare, least this purpose vanish away with all the former.

THE THIRD MEDITATION.

*Of the grieuousnesse of sinne, as it is an  
offence of God.*

1. **C**Onsider first, that the malice and deformity of the least mortall sinne is infinite,  
**C** that

that is, without limit or comparison foule and horrible; and that by reason of the infinity of God, the person offended. A blow or affront given to a peasant, is an offence, but small; to doe the like to a Citizen, is greater; to a gentleman, greater; to an Earle, Duke, Prince farre more enormous; but to a King, or an Emperour, now it seemes to exceede all the limits, all the bounds of humanity. What the shall we say of an affront, an offence done against almighty God? who is every way infinit and boundlesse, in maiesty greatnes, noblenesse, power, beauty, riches, wisdom, goodnes &c. certainly, as hee in himselfe is infinitely worthy of all reuerence, loue, obedience; so, vwho soeuer doth mortally offend him, doth with most infinite and boundles blame offend against all those his titles and respects.

Conclude, and stand amazed to see what little account wordlings make of a mortall sinne, and so committ them without number or remorse, *Bibentes sicut aquam, iniquitatem*: but resolute thou with thy selfe, to be wiser, than to offend the infinite wisdom of God; what a malice is it to contemne infinite goodnes? what a basenes, to slight infinite noblenes? but what a frenzie, to strike at boundles maiesty? and what a madnes, not to feare omnipotencie?

2. Consider secondly the particular ingratitude

tude and disobedience of mankind aboue all other creatures: no creature in the world hath receiued haile the fauours from God, that man hath; and yet none of them all, euer offendeth God, but onely man. To them God is onely a Creatour, a Conseruator, a Governour; but to man, he hath shewed himselfe also a Saviour, a father, a friend, and whatsoeuer else can oblige or force loue: and yet all the vast heauens, the Elements, Earth and Sea, with all the beasts, fish, and fowle contained in them, most promptly & readily obey euery becke of their Creatour; and that with such an vnresistable propension, that sooner will they sinke into nothing, then twarue from the least of his commands: onely proud man, more obliged to obedience than all, lifteth vp his head against him, breaketh his commandments with facilitie, contradicts his will, to comply with his owne pleasure and appetite. But thou wilt say, other creatures of necessity doe, what they doe, so that they cannot gainelay or offend; but man is indued with free will, and so may resist. Alas! this increaseth his ingratitude, to abuse so noble a gift against the giuer; and to dishonour his Creatour in that very thing, which hee bestowed on him, to honour and serue him, in a more noble way than the rest. Conclude, and vyhen any temptation assaileth thee, say, hold;

what dost thou man? roades and snakes offend not god; & darest thou offend him &c?

3. Consider thirdly the goodnes, the loue, the clemēcy, the benignity, the mercy, the sweetnes, the tenderesse, with which our good God doth gouerne, cherish, and maintaine vs all in generall; besides what he hath, and daily doth for mee and mee in particular, worthy every ones ponderation and gratitude: consider these, I say, and surely if wee haue any feeling in vs, wee shall neuer willfully offend or spurne against so great, so good a Lord; *In quo vivimus, mouemur, & sumus*. But if any heart be found so stony, as not to relent at so great a fire; let him lift vp his eyes, and behold before him Christ Iesus, his Saniour, stretched and nailed vpon the crosse, bathed in his owne blood, and teares for thee; struggling with the agonies of a most horrible & opprobrious death; and crying out from that height to all faithfull soules, that they would take heed of sinne; that is, spare to crucifie him continually, who hath once most willingly died for them. O what a shame, what a confusion is it for men? who so easily tread vnder feet, & defile the blood of Christ with their daily finnes and abominations.

Conclude thou to be none of that number, but with true sorrow and contrition, for what is past, seriously

seriously to amend thy life for the future; & that out of gratitude to God and thy Saviour, seeing that sinne doth so much offend them: and let this his complaint of vngratefull children, serue thee for an antidote; *Haccine reddis Domino, popule stultice & insipiens? nunquid non ipse est Pater tuus, qui fecit te, possedit & creauit te?*

4. Consider fourthly, the monstrous treason, and assault done against God in euery mortall sinner: for vpon the coming of a temptation, God almighty on the one side, placeth himselfe before the soule, with all the titles and obligations, that shew bath to loue & serue him, of Creatour, Redeemer, Spouse &c. offering her his loue and friendship for euer, promising her heavenly and eternall rewards; if now she will not forsake him, but keepe his law. On the other side the deuill with his flights, and deceits offereth her some little and base toy or other, of a small interest, *puntillo* of honour, of a beastly delight &c. The sinfull & wretched soule considering and hearing, what both alleadge, at length with horrible impietie turneth her back to her God, her Saviour, and adoreth the deuill, reiecteth Gods friendship, despiseth his promises, renounceth heauen, and in stead of all, maketh choyce of that interest, that delight, for her sinfull end and happiness. O accursed frenzy! O vnheard of treachery



chery of a misereant wretch! Conclude with the profoundest humility, shame, confusion and sorrow thou canst for the offences thy soule deceiued, blinded, beguiled, hath committed: this so horrible a treason, and made thy desperate trucker: with a tolemne protestation, neuer to commit the like any more.

### THE THIRD MEDITATION,

*Of the hatred God beareth to sinne.*

**C**onsider first, how not withstanding the great loue, that God beareth to men in generall, and the true amitie, hee hath with the iust and deuout: yet let the iustest man in this world, nay the greatest Angell or Saint in heauen (were it possible) commit but one of the least mortall finnes; God at that very instant, declareth himselfe his bitter enemy, casteth him out of his fauour, and banishing him from his right to heauen, condemneth him to the gallies and seruerie of hell. So that it is a common phraze of Scripture, to terme sinners the enemies of God; and God their enemy; what can be more fearfull and terrible, then for a poore caytife to haue omnipotent maiestie his angred enemy? & consequently all creatures both of heauen and earth, most ready and forward to take reuenge of their

Creatours

Creators wrong, and nothing, but a becke of his is wanting, to put it in sudden execution; according to that: *Et pugnabit cum illo orbis terrarum contra insensatos.* O miserable wretch, how canst thou looke? how canst thou breath? surrounded with so many potent and enraged enemies. Farre better were it, quoth S. Anselme, to liue in hell amongst the deuills, in the grace and fauour of God, than in all the pleasures of this world, in his enmitie and disgrace.

Conclude with admiration of Gods patience and longanimity with thee in thy sinnes, when all creatures crying for reuenge against thee, and ready to take it, hee alone, the party offended, hath so often held their hands, and his owne: thanke him; repent in time; and take heed, how thou puttest thy selfe in like danger any more; for he is *Patiens redditor.*

Consider secondly the hatred God beareth to sinne, by the rigorous and fearefull chastising of the same. And first, in the Angells that fell; creatures by nature most noble, in dignity next to their Creatour, adorned with all supernaturall graces and vertues: yet for one onely sinne of pride, and that but once onely consented to in minde, they vvere in an instant, without a moment of repentance granted, cast for euer from that happy state, into the flames of hell, turned

into foulest deuills, and made an eternall subiect of Gods reuenging wrath. O eternall God, who will not seare thy anger and indignatiō? Secōdly in our first parents Adam and Eue, created with originall iustice, endowed with all graces, Lords absolute of the whole world, placed in a Paradise of delights, cast out by Gods iustice, made subiect to a corporall and spirituall death, and to the calamities, which wee all feelee, & cannot helpe: and for what? for the eating of an apple, which God had forbid him. And, which is most terrible to thinke, for that one sinne, not onely they, but all their offspring, that is, all men without any new & actuall sinne of their owne, haue beē, are, and to the worlds end shall bee borne to the same doome of death & miserie.

Conclude first, with most humble thankes to the diuine goodnes, for sending his onely Sonne to redreeme thee out of so great a miserie, & danger of greater in the next world: secondly remembre to thinke of a sinne; least Gods heavy hand light vpon thee, with a small vengeance once for all.

3. Consider thirdly the paines of hell which exceed all comparision, all imagination; yet all due to one mortall sinne, by the diuine iustice most exact and vpright. God is of most infinite compassion and mercy, as all his workes doe re-

stiffe; and yet he hath the heart, to see a poore soule, created by himselfe, and redeemed with the bloud of his onely Sonne, lie howling and gnashing her teeth in those eternall flames, without euer hauing the least pittie of her; neither will that moment euer come, that he will remit her the least of her paines; but after million of millions of ages, will be as fresh in his anger, as the first day he threw her into that pittiless gulse. O terrible indignation! that can endure so long in a heart so mild, sweet and noble; or rather, o most deadly malice of mortall sinne, that can cause and stirre vp such an endlesse wrath! But these are his enemies, you will say, & are duely punished: see then the soules of Purgatory, his friends, his future courtiers; who, set a side eternitie, suffer equall torments to those of hell; and yet the sinne is pardoned, the guilt blotted out, onely full satisfaction hath not been made.

Conclude, what wee are to expect at Gods hands, whether foes or friends, if we sinne against him: and be not so mad, so desperate, as worldlings commonly are; vwho thinke sinne, but a trifle, a fleabite, that can be vviped of vvith a vvet finger.

4 Cōsider fourthly, that nothing doth so much expresse the great hatred God beareth to sinne, as the death and passion of Christ, a person of

himselfe of infinite dignitie, holines, and innocency; and consequently beloued of his Father with infinite loue; *Et in quo sibi bene complacuit*: not withstanding; hauing taken vpon him the discharge of our finnes, see with what rigour the diuine iustice handled him; and although the least drop of his sacred blood, was a superabundant satisfaction for all, yet his heavenly father, that man might practically see, how he detesteth sinne, he would haue him suffer all the torments, he did; with a most ignominious death on the crosse amidst theeues and villaines; *Propter peccata populi mei percussit eum*: so that, not onely Pilate & the Iewes were the authours of our Sauiour his death; but also the iustice of his Eternall father, to reuenge himselfe vpon sinne.

Conclude with a timely feare for thy finnes: for if Christ our suretie hath payed so deare, what shall the transgressor himselfe expect? and if in the greene and innocent vwood the fire of Gods wrath take such hold; what will it doe in the drie stubble of sinfull soules?

But commonly are; who thinke sinne, that can be wiped off with a

Consider fourthly, that nothing doth so much  
THE  
the great hind God breatheth  
the death and passion of Christ a person



## THE FOVRTH MEDITATION,

*Of the malice of sinne by the dammages  
it bringeth to the sinner.*

1. **C**onsider first, vwhat a soule doth loose by a mortall sinne; to vvit, the grace and friendship of Almighty God, the vertues and gifts of the holy Ghost, an inestimable treasure; and faith and hope, vvhich remaine, lie dead, void and vnpromitable. She loseth the title of the daughter of God; the fatherly protection; that he hath of the iust; the title & right to the kingdome of heaue; the gracious robe of sanctitie vvhich vvhich the holy Ghost had vested her. She looseth the reuward for all the good vvorkes done in the vvhole course of her life; and remaineth spoiled of all, poore and naked: in a vvord she looseth God, that is, all that can be sayd good, and remaineth like another Iob; couered from head to heeles vvith an vninersall leprie; hauing nothing to sit on; but a dunghill of her owne foule crimes; nothing left her, to scrape her vlcers, but a broken shard of free vvill, vvhich, though not destroyed by sinne, becometh not vvithstanding most feeble, vveake and subiect to euery blast of her enemy.

Conclude

Conclude vvith a strong hatred against finnes: for seeing, that all creatures doe naturally hate that, vvhich hurteth or vvrongeth them; is it not great reason, that man abhorre the monster of sinne? vvhich is onely able to bereaue him of his last end, and eternall felicitie; a damage, vvhich all the vvorld besides cannot doe him.

2. Consider secondly, vvhat the soule getteth by a mortall sinne; that is, vvhat mileries she falleth into: first she selleth her soule, and that, at a very vile and low rate, as a sinner to the deuill & to sinne it selfe; *Qui facit peccatum, seruus est peccati*: turned hereby from a pleasant garden, that Angells delighted in, to a dunghill, a puddle, for swine to vvalow in; from a retiring chamber of the holy Ghost, to a den of Basiliskes & dragōs. Secondly she incurreth the sentence of death and eternall damnation, vvhich is giuen in the instant that the sinne is committed, and although by penance it may be recalled, yet no man is fully certaine, that euer it is recalled; a fearefull case, to be sure of the sinne, but not sure of the pardon. Thirdly, sinne is a disease incurable, for nothing lesse then Gods omnipotencie can euer cure or remedie it; so that, vvho sinneth, of himselfe remaineth eternally in it, vnlesse God most poverfully free him: and vvho knoweth, vvhen and how oft, God vvill doe so? Finally a sinne sel-  
dome

dome cometh alone, but bringeth others, either  
vvith it, or after it.

Conclude vvith an humble acknowledgemen  
of Gods mercy towards thee, vvho hath so long  
suffered thee vvith patience, and so oft pardoned  
thee thy sinnes: and resolute to doe true & serious  
penance for vvhat is past, and to liue more vvarily  
hereafter, and to beare a constant hatred to sinne,  
bereauing vs of so much good, and heaping on  
vs so many euills.

3. Consider thirdly, or rather out of vvhat hath  
beene hitherto considered of the malice & hurt  
of sinne, settle in thy soule this most true and ne-  
cessary conclusion; tovvit that all the creatures  
of the vvorld ioyntlie, cannot doe thee so much  
harme, as one onely & least mortall sinne: so  
that, although all the men in the vvorld should  
conspire to afflikt thee; all the fiercenes of tygers  
assaile thee; the poison of adders & toades in-  
fect thee: nay though all the Angells of heauen,  
& devills of hell, vvith a large and generall li-  
cence from God Almighty, should ioyne in one,  
to doe thee all the hurt, their vvitt and povver  
could reach vnto; yet could they not touch thee  
so to the quicke, nor hurt thee so much, as  
thou, poore soule, dost thy selfe, by consen-  
ting to one mortall sinne: for all these haue  
no povver ouer thy vvill, by vvich alone thou  
adhearest

adhearest, or flyest from God, thy last end and onely good. And is this the vttermost? no, for I say further, that God Almighty him selfe, vvith all his omnipotence, cannot hurt or annihilate thee so much, as doth one mortall sinne: vvonder not at this; for all that God can inflict on thee, is but paines, torments and punishments, vvich are all lesse euills, then the euill of sinne. So that S. Anselme esteemeth it better, to be in the paines of hell vvithout sinne, then vvith it in the glorie of heauen; according to that Ecclesi 28. *Utilis potius infernus quam illud.* Conclude therefore *Malorum omnium maximum esse peccatum*, and he our greatest enemy, that caueth it in vs, that is, our selues.

4. Consider fourthly, for the auoyding also of veniall sinnes; that they also doe truly & really offend God Almighty; as it appeareth both by that he admitteth no man into heauen vvith them, and also punisheth them so terribly in the flames of Purgatorie. Veniall sinne, although it destroy not chaastie, yet it vvakeneth and coo- leth the feruour, she other vvise vvould she vv in all our actions: it is like a misty and darke some cloud, that obscureth the brightnes, grace, and beauty of our soule: it hindreth the inspirations of the holy Ghost from vvorking; it dulleth the spirit and feruor of prayer; it leaueth the soule feeble,

feeble, drovvne and in a certaine lethargy, benumbing, as it vvere, her powvers and vitall parts. Finally vvchich is vvorst of all, veniall finnes dispose to a mortall, according to that *Qui negligit parua, cadet in magna*: for it is almost impossible; that, vvho setteth light by veniall finnes, should not fall into mortall.

Conclude therefore, carefully to auoyd all manner of sinne; and like a loyall seruant to thy Lord, to forbear, not onely great finnes, for vvchich he may turne thee out of doores, but also any the least thing, that may displease him, or make him frowne at thee: or like a true friend, that vvill not in the least matter disagree, or contradict his friend, and know that a veniall sinne ought not be comitted to gaine the vvhole vvorld, or to saue all the infidells and sinners in it. This is most true, and yet how fevv doe practically thinke so?

## THE THIRD CHAPTER,

### *Of Death.*

**A**lthough death vvere first caused by sinne, yet nothing doth more vvithdraw, and strengthen a man against sinne, then the



the serious consideration of death; according to that sentence of the holy Ghost *Memorare nouissimam tuam, & in aeternum non peccabis*. If therefore the auoyding of sinne be necessary to saluation, surely the meanes to auoyde it, that is the consideration of death, must be requisite, and not much lesse necessarie.

### THE FIRST MEDITATION.

*How much it importeth vs to prepare  
in time for death,*

I. **C**onsider first, that as nothing is more certaine, & ineuitable, then death; so nothing is more vncertaine, and vnknowne, then is the day and the houre of it: for the first; the rule is generall without exception, that all must once die; neither the mother, nor the Sonne of God haue beene exempted from this law. So that, the houre will once come to me, that am now young, healthy & lusty, in which I must for euer bid adieu to this world and all that is in it: once will the day come, whose night I shall neuer see; or the night, whose morne will neuer shine vpon me. Neither can this day or night be farre of from the youngest of vs; for death comes by the post.

poſt and moſt commonly when leaſt expected:  
as the rich man in the Goſpell, hauing hoarded  
vp for many yeares, and intending nothing but a  
merry life; receiued ſuddenly the ſad tydings,  
*Stulte, nocte hac animam tuam reperiit a te.* Death  
therefore is ſhortly moſt certaine; but when?  
what yeare? what day? what houre? I will tell you:  
the yeare, the day, the houre, a man leaſt expects,  
or feares it; and when he is making greateſt pro-  
iects for a long life: and this is all the  
certaintie I can tell you; and the comfort  
I can giue you, is, that death cometh like a theefe.  
Wherefore

Conclude to follow our Sauours counſell,  
*Semper vigilate, quia nescitis diem neque horam:* be  
ſure it will come, be therefore ſure alſo to looke  
for it daylie,

2. Conſider ſecondly, the ſad caſe of mortalls;  
who of death know nothing, but that once it  
will come, but when; but where; but how; it is  
altogether concealed from them: whether it will  
be ſudden, or foreſeen; naturall or violent; by  
fire, water, or ſword; by the fall of a tile, pricke  
of a pin, flippe of the foot, or any other of thoſe  
million of chances, which happen in the  
world euery day. O how diſaſtrous & dan-  
gerous are theſe ſudden claps! But ſuppoſe  
thy good hap bring thee to thy bed, with the

D

affliſtation.

assistance of thy friends, the succour of Physicians & the comfort of the holy Sacraments (for neuer hope to exceed this) canst thou yet tell me what thy infirmities will be? whether long or short? gentle or sharpe? cleanly or noysome? bereauing thee of thy wits, or giuing thee time and abilitie to dispose of thy soule, estate and familie? nothing lesse; no strength, no riches, no wit or learning, can helpe any man to the knowledge of the least of these.

Conclude therefore, that seeing thou hast no priuiledge or *Carta de seguro*, about thy fellowes, to be euer in a readines for all houres, all chances, to purge and cleanse thy soule of what is past; & for the future, to liue so, as thou wouldest wish to haue liued, when death comes; & doe nothing now, that thou wouldest then repent to haue done.

3. Consider thirdly, that death being so certaine and the time, the place, the manner so hidden and vncertaine; yet some comfort would it be, if it might be twice done, that if a man should erre the first time, he might learne his lesson the better against the second: but alas! we can die but once, and howsoeuer that happen, well or ill, no lesse then an vnchangeable Eternity depends vpon it: if well, tis well; but if ill, no retraiting backe, no redresse vnder the abso-

lute

### The third Chapter.

51

late power of god: which way the tree falleth, when it is cutt downe, there it remaineth for euer; & if it fall to the North of bells scorching colds and flames, dying in mortall sinne, nothing remaines but eternall torments without pittie, patience or ease. *O momentum, à quo dependet tanta longa aternitas!*

Conclude and conceiue great feare of that dreadfull moment, on which so much depends & which so few consider or prepare for, till it be too late; vse thy best endeauours, to gett perfect this lesson of dying well; that thou be not out, when thou comest to putt it in practice: and if thou likest my counsell, allot at least one day in the weeke to this purpose, dedicating all thy prayers, actions and deuotions of the sayd day to God Almightye for a happy death, and commending thy selfe to the B. Virgin Marie, thy Angell Guardian, and other thy especiall Patrons, that they assist and helpe thee at that houre: this hath beene the practice of many Saints.

4. Consider fourthly the great, yet generall errour of men; who thinke then, when they are sicke and like to die, to doe great acts of deuotion, as loue of God, sorrow for their finnes, strong purposes of amendment &c. but alà! how wee deceiue our selues? belecue me, wee shall be lo farte then from gaining any thing a new,

that I pray God, the best of vs all may retaine then, and hold, what he hath gotten in his life and health time. Obserue what thou art able to doe in matter of deuotion, if thy head ake, thy teeth paine thee, or any other small indisposition trouble thee: and then tell me, what thou art like to doe, when a mortall anguish comes vpon thee, and the pangs of death invade thee, with all the troope of griefes, feares, and desolations, which are vsuall at that time. O delusion of the Deuill! and iust also permission of God! for why oth. w. should a man gaine that, at the houre of death, which he hath all his life time slighted and neglected? why shall he haue his iournie pence, that neuer put his hand to worke, till the sunne was setting? No, no; deuotions, good workes, prayers & the like done in health, they are secure & of great esteeme, and will stand by vs, euen at the houre of death; when God knowes how wee shall otherwile helpe our selues, or who else will helpe vs: for commonly in what estate sickness findeth vs, in the same death carrieth vs hence.

Conclude to follow the counsell of the Wife man, *Quodcumque facere potest manus tua, instanter operare, quia nec opus, nec ratio, nec sapientia, nec scientia erunt apud inferos, quo tu properas.* And beg instantly of God for his grace, to dispose & pre-  
pare



pare thy soule in time for that last house?

THE SECOND MEDITATION.

*How Terrible and fearfull Death is.*

1. **C**onsider first, the terrour and feare, that naturally seizeth on man, when his death is nigh, and knocketh at the doore; that is, when the infirmitie seizeth on all the vitall parts; when the Physicion forsaketh him; when his friends, if any truly such, be at hand, tell him, he must now die; and finally when the sicke man himselfe is at length fully perswaded, that he must presently leaue this life; part soule from body; and passe from this habitation of men into an vnknowne and vnheard of region. This feare is so generall, that the greatest Saints, nay the Saint of Saints our Blessed Saviour was not free from it, *Capit timere, cadere & maestus esse*: and the Philosopher defineth Death, *Terribilium omnium terribilissimum*. Yet wordlings in their health and iollities doe little feare death; both because they euer thinke it farre off, and neuer consider what it is; but when they see it present at their beds-head, then they sing another song.

Conclude to meditate oft vpon death, and

daylie, as it were, to expect it, for *Tela prauis minus ferunt*; and children are lesse frighted at a beare or lion, which they often see. Make also many acts of Resignation, willingly to accept and admit of death, whensoever God shall send it thee; for these good acts will at that time bow and conforme thy will to thy Creatours.

2. Consider secondly the extreame griefe and sadnes, which those will feel at the houre of death, whose affectiōs are sett vpon the things of this world, when they shall see and feel their departing from this life, and all that they loued in it, neuer for all eternitie to returne againe: when that long *a-dios* must be given to the vvhole vworld; vwhen hereafter, there shall be no more day nor night, sunne nor moone, spring nor autumnne, friends nor kindred nor acquaintance; no more riches, offices, dignities, sports, braueries nor iollities: all must be left behind, nothing saued or carried vvith vs: but most of all thinke vpon the sad & heavy farevvell, vvhich the soule is forced to giue the body, her most ancient and individuall friend, sister and companion, borne and bred together, partakers of one anothers cōsells, actions and fortunes; & now, like to runne the same doubtfull doome of Eternitie: this it vvvas, that made King Agag cry out; *Siccinē separaui amara mori*, and the Wise man to say: *O mors,*

*quàm amara est memoria tua, homini pacem habenti  
in substantiis suis?*

Conclude vvith a timely resolution and courage to disaff& and vvithdraw thy selfe from these vvorldly baites of riches, honours, pleasures:& especially to mortifie thy body and cut short all disordinate loue tovwards it; for so shall the soule, vvhen the time cometh, be more free from these cloggs, to flie vpvvard to her Creator; & the body vvill be more vvilling to part vvith so sharpe a Miltres.

3. Consider thirdly, that vnspeakeable anguish & confusiõ of the poore soule at the point of her departure, to see her selfe at the brinck & entrance of Eternitie, an endlesse abyss of durance, an Ocean, to vvhole yonder shore the poore sayler neuer reacheth; and yet most doubtfull of her lott; vvwhether it vvill be damnation, or blisse: ô vvhat feare, vvhat horreur vvill it be, to see herselfe so nigh, so long, so endles an age? not knowing, vvwhether it must be of life, or death. Then are our eyes sett vvide open, to see, both vvhat Eternitie is, and also vvhat a moment, shadowv, and dreame our passed life hath beene: then shall vve vvonder and groane, both for hauing endangered the lott of Eternitie, for a life so short, for delights so bale; and also, for falling so late into the reckning of time, so pre-

cious; yet so idly spent; and yet in which so much might haue been gained. O what would wee then giue for one of those dayes, which now wee so slightly passe ouer, and spend in vanities, idlenes or vvorse; and if yve had it; how vvvell and holily vvvould yve spend it?

Conclude to be prouident, vvwhile time is, and to spend it, as then yve vvvould vvish: follow our Sauours counsell, to vvorke vvwhile the day lasteth, for vvhen the night of this life is come, it vvill be too late.

4. Consider fourthly, vvhat frights vvill then assaile poore man, euen novv forced to appeare before the dreadfull barre of Gods iudgement seat; vvhere all the thoughts, vvords, & deeds of the least moment of his life, shall be examined, and accordingly revvarded, vvithout fauour, appeale, or dilation. O vvhat an army of sinnes of all sorts, great & small, vvill then shew themselves before the eyes of our memorie, many of vvwhich yve novv little esteeme or remember; and like vipers of our ovvne breasts, cry vpon vs, that they are our brood, and therefore vvill not leaue vs, till vvee come together before the high Iudge: and alas, vvee cannot hinder them from going vvith vs, because yve are sure, vvee once committed them, but not sure they are forgiven vs: this it is, that must be tried at the sayd barre.

On

On the other side, see how the deuill inuadeth vs with all his skill and force, knowing this to be the last cast; some he tempteth with despaire, others with presumption, others with impatiēce; but most hee deludeth with the hope of yet recovering, & that then they will performe a serious, & perfect repentance &c.

Conclude firmly these three good purposes: first carefully now to flie all sort of sinne, which onely at that houre can torment vs; secondly to worke now a perfect penance for all thy sinnes past, while time and health serueth: finally to serue God now faithfully, & as thou oughtest; & to procure before-hand the ayd and assistance of the blessed Angells and Saints,

THE THIRD MEDITATION,

*Of the soule and body now separated.*

1. **C**onsider first, the condition of mans body after the soule hath left it; dead, stiffe, cold pale, vgly, heauy as a logge; hasting so fast to corruption, that the great hast the best friends make to heave it out of doore, can hardly prevent a sensible stēch & ill smell: finally so horrid, that not many are to be scūd, who dare sleep a night, I will not say, in the same bed with it, but in the same roome onely: and wee read of a tyrant that



ioyned dead bodies to the quick, for the greatest torment hee could inuent. But howv is it treated by its dearest friends, father, mother, vvife, or child? a teare or tvvo may be shed out of tender- nesse, but most commonly for fashion or proper interest; and presently a graue made, a vvinding sheet, and it may be a coffin prepared; carried out of doores, layed in the hole, the earth vvell trodden and beaten dovvn: *a requiescat, & a dios:* and vvho hath more than this? novv in the grave, vvhat companions, but swarms of maggotts and vvormes? vvhat condition, but of a loathsome corruption? and finally vvhat end, but of earth and dust, from vyhence it came?

Conclude vvith a true desire of mortification and pouerty: to vvhat purpose are riches and brauery, vvhereas a poore sheet must be our last liuery?

2. Consider secondly, the difference betvveene the body and soule novv parted & travelling diuers vvayes, according to their nature: the body immediatly tendeth to corruption; but the soule remaineth eternally, as long, as God shall be God: the body dead & vncapable of ioy or paine; but the soule capable of both, and sure of one for all eternitie, the body is carried to the graue, vvell accompanied vvith kindred and friends; but here the soule is forsaken of all; and

poore

poore silly creature is to vvāder all alone through darksome and vnknowne Regions, and euery vvhere besett and rounded vvith most cruell and fierce high vvay-robbers, to vvit legions of deuills the inhabitants of those fearefull shades. O vvhat vvould the poore soule then giue for a good and faithfull guide, & tvv or three good companions to assist her? tis true, she neuer vvanteth the presence of her good Angell; but alas! that vvill comfort her but little, vnlesse her other company be lutable, to vvit her vvorkes & deeds done in this life; if these be good; ô then she passeth merrily vnder the vving of her Guardian but if bad, then all is eternally lost.

Conclude seriously to provide good company against that sad time, & haue a care to shake of ill company in time: next labour to make friends, the B. Virgin, thy good Angell, & other Patrons.

3. Consider thirdly, the great difference that is betvvixt the death of the iust, and that of sinners: of these it is sayd, *mors peccatorum pessima*: but of those; *Pretiosa in conspectu Domini mors Sanctorum eius*: A sinner at that houre hath all the afore sayd causes of feare, vvithout any ground of comfort or ease: and I speake not onely of great sinners, of vvhom vve may say, *Quod iam iudicati sunt*; vvwhose case is totally desperate and terrible;

terrible; but of weake and feeble Christians also; such as the world is full of: what feares, doubts, and tremblings will these suffer, whether they shall be saued or no; ô what would they giue for a little security? but suppose they haue this; then presently they fall into the most vn sufferable paines of Purgatorie, vntill the last farthing be payd; and ô Lord how long vwill that be? But a iust and holy man, ô how resigned, how desirous, how secured of eternall blisse! how comforted vwith the presence of his Sauour, the ayd of the B. Virgin, Angell guardian &c. and finally how vvilling to passe frô his former toyles to a present rest? from the miseries of this vworld to the now appearing ioyes of heauen?

Conclude now diligēdy to provide for vvhat then thou vvilt so much lament, if thou vvant it, as reioyce, if thou haue it; to vvith a liuely hope of thy present saluation: and nothing in heauen or earth can secure thee this, but a holy and vertuous life: let this finally be thy daylie prayer: *O bone Iesu, illumina oculos meos, ne vnquam obdormiā in morte; nec dicat inimicus meus, praeualui aduersus eum.*

THE FOVRTH MEDITATION,

*Of the particular Iudgement after death.*

I. **C**ONSIDER first, that the greatest terrour of death ariseth not so much from death it selfe, as from the iudgement, that followeth at its beele: the time therefore of this iudgement is the first instant or moment, after the soule is parted from the body: in vvhich the vvhole cause is punctually and iuridically concluded and sentenced, as if it vv ere a proceffe of a hundred yeares: vvherein the accuser and accused shall stand at the barre; the charge made vp, the plea and answer received; proofes taken, vvitnesses examined, and a finall and definitiue doome and sentence pronounced: and no vvonder, for the Iudge is both omnipotent in pover, and thence commandeth all at a beck; and also infinite in vvisedome, and hence searcheth the deepest secrets of hearts. The place of this iudgement is commonly thought to be that, vvhere in a man dieth; so that God being immense and euery vvhere, raiseth in that very place his inuisible seat, before vvich the poore soule, scarce yet out of the body, suddenly appeareth.

Conclude hence tvvo things: the first a great feare and care of that moment, on vvich eternitie

eternitie immediately dependeth, neuer to be recovered, neuer recalled: the second, that vwhereas men ordinarily die or may die in the house, chamber, nay bed, vwhere they liue and sleep; neuer to dare to commit any sinne therein, but euer to looke on them, as the place of iudgement: & vvho dare offend at the barre?

2. Consider secondly, how suddenly the poore soule is bereaued and forsaken of all her friends; for all leaue her at deaths doore; none can goe to the barre vvith her; none there plead for her; onely her Angell-Guardian presenteth her before the Iudge, and the Deuill presently followeth at her back; and layeth home her charge to the full, not sparing the least vvord, vvorke or thought of all her life; but charging & exaggerating euery thing; and produceth two infallible vvitnesses for vvhat hee sayth, to vvit the Iudge himselse, the knovver of all secrets, & the guilty conscience of the soule accused: on the other side the good Angell pleadeth & alleageth for her, vvhat possibly he can, as both the good vvorkes she hath done, as also the sorrow and repentance she hath had of her finnes. O! vvith vvhat anguish standeth the poore creature expecting the eternall doome of miserie, or happiness? vvhat vvould she giue nowv for a dramme of repentance; to giue a generall ansvver to the  
Deuills



Deuills accusations? and vvhhat for a pound of good vvorkes for her Angell to bring in, and to vveigh dovvne the scale?

Conclude vvith a most serious and strong resolution, to set all things against this moment; first by crossing the black booke of sinne, by a true repentance and confession; next to augment and adde daylie to the booke of good vvorkes: *Age, age nunc, charissime, quidquid agere potes:* quoth Thomas a Kempis.

3. Consider thirdly, how terrible a thing it is, to enter into iudgement vvith God almighty, vvho is of infinite purity, sanctitie, & perfection: hence King Dauid cryed, out, *Non intres in iudicium cum seruo tuo Domine, quia non iustificabitur coram te omnis viuens:* hence S. Paul trembling sayd; *Nihil mihi conscius sum, sed non in hoc iustificatus sum, est enim Deus qui iudicat.* For first the finnes vvhich vve account light, and most veniall, vvill appeare in the eyes of god, great, foule and hainous: doe not holy men here vvith vs esteeme finnes great and heavy, vvhich vvordlings thinke either very small, or nothing at all? doth not a curious paynter find a fault, a blemish, vvhere others thinke all perfect, and compleat? vvhat estimation then, thinke vvee, vvill the infinite holines of God haue of the least of our finnes? vvhat spots and defects vvill that diuine paynter finde

finde in this our mould of clay and dust? Next, he vwill sift so narrowly our iust & good vvorkes, that very fewv of them vwill be found perfect and cleare in his eyes; but full of selfe loue, by-intentions and other imperfections.

Conclude to vvorke thy saluation vvith feare and trembling; neuer to presume of thy good deeds, nor to slight and lessen thy ill deeds: remembering alvvayes, that God is the iudge of both, in vvhole presence the heauens are not pure.

4. Consider fourthly these five qualities of our iudge at that day: the first is, that hee is the partie offended and iniured by our sinnes, vvho is nowv to take his owne reuenge of the guilty: & vvho vwill not tremble to be iudged by him, vvho hee hath offended? Secondly, hee is most vvise & able to learch the very depth of our hearts, & to ballance aright euery thought, word & deed. Thirdly he is omnipotent, so that no man can stop his hand, no man resist his will. Fourthly he is supreme, soueraigne; no power created or increated aboue him, and hence his sentence is final, & without appeale. Lastly, hee will come then so full of wrath & indignation against the wicked, that if all heauen & earth should ioyne in petition for the least sinner, that were, he would remaine inexorable and immoueable.

Conj

Conclude with thy selfe this necessarie and wholesome resolution: that whereas on the one side, the Iudge is most terrible, and most inexorable; on the other, the cause to be iudged of the greatest importance and consequence, that can be imagined: resolve, I say, ever to live in feare of the Iudge; ever to secure thy cause with the greatest diligence thou canst.

Consider fifthly, how after that the whole plea is concluded, the Iudge pronounceth the definitive and eternall sentence of life or death: if of death, he casteth the foule soule from him, with an vnspcakable disdain and curse neuer to see the glorie of his face any more: then the good Angell desertereth and forsaketh her also: goe, accursed wretch, that hast despised my counsell, and reiected all the remedies, I haue vsed for thy saluation; goe with this thy black guardian, and now eternally thy sad companion: and lastly the sayd deuills laying hold on her, impetuously throweth her into the pit of hell, for euer and euer. But if the sentence be of life, then the Iudge with an amiable countenance, inuiteth her to the euerlasting ioyes of his Kingdome; the deuill flyeth away conquered & confounded: the good Angell taketh her by the hād, & accompanied with many more leadeth her to the pallace of eternall blisse; or at least, with comfort depositateth  
E her

her in Purgatorie for a time, till the diuine iustice be satisfied.

Conclude with this prayer of S. Augustine. *Ô Lord my God, chastize me now, while this life dureth, with all the rigour, thou please st; torment me in all my senses and members; burne me, quarter and cut me, what way thou wilt, in my health, in my honour and fame, in my goods and in what soeuer els; on condition that at the day of iudgement thou pronounce sentence in my fauour.*

## THE FOVRTH CHAPTER,

*Of the vniuersall iudgement at the last day.*

**T**Hree reasons are commonly assigned for this vniuersall iudgement at the end of the world: first, that the bodies also, as vuell as the soules of the good and bad may haue their iust reward: Secondly, that the iust may receiue a publike honour, and the bad a publike confusion: Thirdly that our Sauour Christ may be indge of all, for the vniust sentence he receiued here of men.

THE

THE FIRST MEDITATION.

*Of the signes and wonders that shall fore-  
runne the last day.*

1. **C**ONSIDER first, vvhhat the terrour of that day  
vwill be, by vvhhat the old Prophets haue  
sayd of it: and first, barken to *Isaias c. 13.* *Vlula-*  
*te quia prope est dies Domini; crudelis & indigna-*  
*tionis plenus, & ira, furorisque ad ponendam terram*  
*in solitudinem, & peccatores eius conterendos de ea.*  
Next *Ioel* cryeth out, as vwanting a tongue to  
expresse his feare: *A, A, A, dixi, quia prope est*  
*dies Domini: ululate in monte sancto meo, quia venit*  
*dies Domini, quia prope est dies tenebrarum & cali-*  
*ginis, dies nubis & turbinis: ante faciem eius ignis vo-*  
*rans, & post eum exurens flamma, a facie eius contre-*  
*ruit terra, moti sunt cali, sol & luna obtenebrati sunt,*  
*& stella retraxerunt splendorem suum, & quis susti-*  
*nebit eum?* Neither doth *Sophonias* speake in a  
louer straine: *Iuxta est dies Domini magnus, vox*  
*diei Domini amara; dies ira, dies illa, dies tribulatio-*  
*nis & angustia &c.* And note, that all call it *dies*  
*Domini*, the day of our Lord; for till then all are  
the dayes of men, to doe & say vvhhat they please;  
and our Lord is silent and seemeth not to take



notice of any thing: but when his day cometh, then *Loquetur ut parturiens, dissipabit & absorbebit simul.*

Conclude with these holy Prophets, with S. Hierome, and other Saints to get and conserue in thy breast a wholesome feare of that terrible day which may on all occasions serue thee, as a bridle from sinne.

2. Consider secondly the terrible signes, miseries and disasters, which fore runne and prepare for the day of iudgement. First great tumults & warres, nations against nations, & Kingdomes against Kingdomes: then earth- quakes, plagues & famines: next, the persecution of AntiChrist, which our Sauour sayth, shall be the greatest tribulation, that euer was. After this the heavens shall tremble, the Sunne grow darke, the moone couered with bloud; inflamed comets, like flakes or balls of fire, shall fall from the skie. The aire in a horrid confusion, rumbling with windes, tempests, thunders, lightnings and fire-bolts. The sea roaring with hideous stormes, swelling amaine about the earth, as ready to swallow all at once; and then as fearefully falling back into the abyss of the Ocean. The wild beasts leauing for terrour the woods and desarts, and with lamentable cryes & howlings flying to houses, villages & townes for shelter. And what doth poore man doe all this

this while, for whom all this feast is made! *Aref-  
genibus hominibus pra timore*, quoth Christ, wane,  
pale and dried vp for feare, terrour, & anguish,  
not knowing which way to turne or helpe them-  
selues.

Conclude to follow the counsell of the Eccle-  
siastes: *Nemento Creatoris tui in diebus iuuentutis  
tua, antequam veniant dies, in quibus dicas, non pla-  
cent: antequam tenebrescat sol, & luna, & stella.*

3. Consider thirdly the reasons of this generall  
suffering of all creatures. The first, that as, when  
man the lesser world, is to be dissolued, hee  
suffereth those cruell fits and conuulsions of his  
whole body and soule; so this greater world or  
vniuerse drawing to its last & fatall period, can-  
not but feele the same shakings: her eyes, that is,  
the Sunne & moone must needs grow darke; her  
brest, that is, the earth & sea must heaue and  
swell; and her armes & leggs, that is, heauen and  
earth cannot but tremble with thunder & earth-  
quakes. The second, for that the losse and dam-  
nation of men created to glorie and redeemed  
with the bloud of Iesus Christ, is a thing so wor-  
thy of pittie and sorrow, that the Deity it selfe  
were it subiect to such passions, would grieve &  
lament their disaster: & therefore his will is, that  
all creatures lament and mourne for them. The  
third, for that all creatures both of heaue & earth

which now serue and attend, by Gods cōmādmēt mans profit and pleasure, must then stand vp, and fight for their God against his sinfull & vngatefull creatures, according to that, *Et pugnabit cum illo orbis terrarum contra insensatos.*

Conclude two things, the first, a feeling feare & sorrow for the ruine of so many noble soules; the second, a horreur to thinke that God himselfe with all his creatures shall one day reuenge the vvrongs, he now patiently beares, and forbears from the hands of sinners.

Consider fourthly, what the end will be, where such terrours fore-runne: at last there shall come an vniuersall delage of fire, so great, so violent, that it shall carry and destroy all before it, without rubbe or resistance: then shall be turned into ashes all the vast buildings and Palaces of the world; then shall all the rocky bullwarkes, and marble pillars fall to dust: then shall all the riches, gold, siluer, diamonds, and precious stones vanish into smoke and ayre: then shall dye all men and bealts of the earth, ayre and sea: then finally shall cease, and be at a stand all the motion of the heauens, of Sunne, moone & starres, & whatsoeuer on them depends. Behold, this is the finall end, the satall period of this so much beloued, so much adored world; thus fadeth all its glorie, pompe, riches, pleasures; & forsaketh  
its

its courtiers, when they haue most need of helpe.  
ô glittering shadow! ô painted bubble!

Conclude out of all, to follow our Sauours  
countell vpon this very matter **Lic. 21.** *Attendi-*  
*te vobis, ne forte grauentur corda vestra in crapula &*  
*ebrietate & curis huius vite; & superueniat in vos re-*  
*pentina dies illa; tanquam laqueus enim superueniet in*  
*omnes, qui sedent super faciem omnis terra. Vigilate,*  
*itaque omni tempore orantes, ut digni habeamini fuge-*  
*re ista omnia quæ futura sunt, & stare ante filium ho-*  
*minis.*

THE SECOND MEDITATION.

*Of the generall Resurrection and coming  
of the Iudge.*

**C** Onsider first, how the world being fini-  
shed and reduced into the foure first ele-  
ments; an Archangell shall sound the trumpet, &  
raise his voice with a *Surgite mortui, & venite ad*  
*iudicium*: a voice so shrill, that it shall be heard  
ouer the whole world, nay pierce the highest  
heauens and the deepest hell: and so powerfull  
also, that all the soules, that euer were created,  
shall suddenly, without delay, obey the call; and  
vniting themselues euery one to her owne proper  
and indiuiduall body, shall all meet in the Vale  
of Iosaphat. O the omnipotent power of our

great God! which is able to raise such a multitude of bodies, so many wayes, so many ages agoe consumed and turned into a thousand changes; so that not the least bone, nerue, or sinew shall be wanting to any one. And vvhhat an admiration will it cause in the sonnes of Adam, to see such a multitude together, all of the same and equall condition, without any difference of poore or rich, master or seruant, King or subiect; except onely that of the good and bad, vvhich shall be vvhonderfull & eternall?

Conclude to obey new vvvith prompt diligēce another like summon of S. Paul the trumpet of the holy Ghost: *Surge qui dormis & exurge a mortuis, & illuminabit te Christus*: rise from sinne and sensuality to a vertuous and spirituall life, vvhich is the first resurrection, that so the second may be to thy comfort & ioy.

2. Consider secondly the happy condition of the good and pious soules in this resurrection & reunion vvvith their bodies, vvhich shall arise most glorious, immortall, impassible, more beautifull then the starres, more resplendent then the Sunne. O vvvith vvhhat ioy and content vvvill the happy soule enter into such a body? vvhhat embraces, vvhhat congratulations vvvill there passe betweene so lyyveet a couple? blessed be thou my body, vvvill the soule say, for helping me to gaine  
this



this glorie, by submitting thy selfe to mortifications, fastings, disciplines, and other acts of penance; most iust it is, that thou partake of my glorie and happines. Behold the bodyes of Martyrs, rent, torne, burnt, deuoured by vild beasts &c. now more shining, then any orientall pearle, more flourishing and glittering then any Rubie; more solid & impasible, then any diamond. See also those of Cōfessours, Virgins, Doctors, so beautifull, so glorious, that no tongue is able to expresse it. O happy penances, austerities, afflictions, vvhich haue deserued so great glorie and immortalitie!

3. Consider thirdly the altogether contrarie condition of the damned: their bodyes immortal, tis true, but onely that they may suffer immortal torments: soule, black, filthy, heavy as lead, rotten and stinking, as vvhē halfe-corrupted in the graue: so that it is none of the least paines for the soule to enter and be shut vp for euer in so loathsome and horrid a dungeon. What desperations, vvhāt curses & execrations vvhil passe betwixt these two vnfortunate and vvretched companions? Accursed body, quoth the soule, that to feed, pamper and pleasure thee, haue cast both my selfe and thee into these euerlasting torments: nay rather thou accursed soule, quoth the body, that hauing  
the

the rule and power ouer me in thy hand and knowing my naturall and prone inclination to sensuality, didst not gouerne and subiect me as thou oughtest to the rule of reason and pietie. These and such like are to be their morning and euening salutations for all Eternitie.

Concluide which of these two states and conditions thou dost like best; for now free leaue is giuen thee to chuse either: I thinke no man will consult much vpon the choice: wherefore resolue to rule, mortifie, and subiect the passions & appetites of thy body in this life, that in the next they may be a cōfort and blisse, one to the other: and vvhensoeuer the body shall offer to rebell, checke it vvith representing the two states of the next vvorld.

4. Consider fourthly the terrour & maiesty of our B. Sauour, coming to iudgement: first shall appeare in the ayre the stādard of the holy crosse, to the comfort of the good, & terrour of the vvicked: next shall come all the nine Quires of Angells in their orders, and all the Patriarchs, Apostles and Saints both of the Old and New Testament; last vvith most infinite splendour & maiesty shall appeare the Sonne of man Christ Iesus, like an other Salomon vvith his blessed Mother seated on his right hand; not then to begge for sinners, as now she doth, but ioyntly

to condemne those, vvho vvould not make vse of her intercession. O vvhat a ioyfull sight vvill this bee to the iust, and those that are already secured of their saluation? but hovv terrible to the vvicked? the flames of hell are more sufferable, then the inflamed countenance of the angry iudge: then vvould they, if they could, hide themselves in rockes and caues, in the center of the earth, in hell it selfe, rather then abide this encounter: then vvill they cry to the mountaines and rockes; *Cadite super nos, & abscondite nos à facie sedentis super thronum, & ab ira Agni, quoniam venit dies magnus ira ipsorum.*

Conclude seriously to embrace the vertue of humility; for this it vvas, that raised our Sauour to this dignity of iudging: begge of him this vertue, & that he vvill haue mercy on thee at that day.

Consider fifthly, hovv at command of the Iudge, the holy Angells passe through all that vast multitude, chuse and picke out the good & iust from among the bad; & place them on the right hand of the iudge, leauing the rest on the left; neuer to meet or liue together any more for all Eternitie. O vvhat furie, vvhat confusion & enuy vvill possesse & torture the soules of the vvicked, especially those of Princes, Potentates, and rich persons in this vvorld, to see themselves so condemned,

temned, and the poore & simple so exalted? then will they groane and cry out: *Hi sunt, quos habuimus aliquando in derisum & in similitudinem improperij: nos insensati, vitam illorum aestimabamus insaniam & finem illorum sine honore: ecce quomodo computati sunt inter filios Dei, & inter Sanctos fors illorum est? ergo errauimus a via veritatis &c.* On the contrary, what ioy and content will the good haue, to see themselves so honoured by God and his Angells, in the sight of the whole world, that is heauen, earth and hell.

Conclude to bend all thy endeauours in this world, that thou maist deserue to be placed on the right hand, at that great meeting: nothing will so enrich thee then, as voluntary pouerty now; nothing so exalt thee then, as humilitie, *Nam qui se humiliat, exaltabitur*: learne therefore pouerty and humilitie.

6. Consider sixthly, how presently will be opened the booke of consciences, where in shall appeare to all, that are present, that is, to all the Angells and men both good and bad, that euer haue been created, the thoughts, words, & deeds of euery one in particular; so clearly & distinctly as if all were written in their foreheads, or in the beames of the Sunne. What glorie and honour will it be to the iust, to haue all their good workes come now to light, which in this world they laboured

boured to hide, and conceale in humble silence: & although their finnes shall be exposed to view, yet they shall be so adorned and accompanied with holy penance, that it will rather turne to their honour, then any sort of shame or confusio. But not so will the finnes of the wicked, but vgly, deformed, and in their owne shape: O what confusion, especially for those, who lived here in sacred dignities, or in esteeme and repute of holy and vertuous, to see then layed open all their hypocrisies, deceits, and other enormous crimes?

Conclude to haue a great care, what thou writest here in this layd booke, for euen so shall it there appeare, if gold, gold; if inke, inke; & be sure of our Sauours laying, *Nihil absconditum, quod non manifestabitur*: it is therefore more wisdom to refraine altogether from what thou wouldest not haue knowne, then by doing it, to expose thy selfe to a certaine confusio & shame.

### THE THIRD MEDITATION,

*Of the forme of Iudgement and the sentence that followeth.*

**C** Onsider first, how the account here to be made, and the examination to be taken,



vill not be done in grosse, & in generall termes onely, as some may imagine, summing vp the great finnes and leauing out the lesser: but it vill be most exact and in particular of euery thought, vvord, and deed, as it shall appeare in the booke of consciences, and more in the great Register of God and booke of life. This our Sauour forevvarneth in the 12. of S. Mathevv: *Dico autem vobis, quoniam omne verbum otiosum, quod locuti fuerint homines, reddent rationem de eo in die iudicij.* This made holy Iob euer tremble at the thought of this day, *Quid faciam cum surrexerit ad indicandum Deus? & cum quaesierit, quid respondebo illi? non enim potero ei respondere unum pro mille: and againe; Si fortitudo quaritur, robustissimus est; si equitas iudicij, nemo audeat pro me testimonium dicere:* So that his finall resolutiō is, *Si habnero quicquam iustum, non respondebo, sed meum iudicem deprecabor.*

Conclude thou to doe the same, and to make novv a rigorous and exact examen of all thy actions, and this in *amaritudine animae tuae*: for this onely preuention is able to saue thee; for as S. Paul sayeth, *Si nosmetipsos diiudicemus, non utique iudicemur;* to our shame, viz: or hurt, This holy Dauid obserued, and then prayed vnto God; *Feci iudicium & iustitiam, non tradas me calumniantibus me.*

2. Consider secondly; that the first question

& interrogatory vwill be, howv vve haue imployed our soule, vvith all her povvers created to Gods image, & redeemed vvith the blood of his onely Sonne: and howv our body vvith all its members, giuen to execute the externall acts of vertue. The second, vwhat vse and profit vve haue made of all the gifts of God, both naturall and supernaturall; of the life, health, strength, and vnderstanding, he hath giuen vs: of all the fauours & graces bestowed on vs; of all the illuminations, inspirations and mouings to good: of all his benefits, and Sacraments, vyherc vvith he euer fed vs; and finally of the precious blood of his dearest Sonne, vvith vvich he redeemed vs. The third, howv vve haue complied vvith the obligation of the state, he hath placed euery one in, as that of a scholler, of a Religious man, of a Priest, of a Prelat &c. Nowv thinke vwhat a large & heauy charge vwill be layed to euery one, & howv many vwill be able to cleare themselves.

Conclude, howv necessary it is to haue our eyes open, and to obserue vwell, vwhat vve say, doe, & thinke: and daylie to beseech our Iudge, to haue then mercy on vs; for nowv he vwill heare vs for then, but then he vwill be inexorable,

3. Consider thirdly howv the examinatio<sup>n</sup>s take, and the processe concluded; the iudge cometh to giue the last and definitiue sentence, vvich  
vvithout

vvithout appeale shall stand for Eternity : & first turning himselfe towards the iust vvith a most amiable countenance, inuiterh them vvith: *Venite benedicti Patris mei , possidete paratam vobis regnum à constitutione mundi.* O vvhat comfort, vvhat ioy , vvhat glorie vvill this be to the iust , to see themselues nowv settled and secured in the Eternall blisse and fruition of God? and againe vvhat confusion , and raging enuy to the vvicked , to see their old acquaintance , friends and Kindred so exalted , and honoured vvith the company of God & his Angells , and themselues reiected, contemned, cast out? Against vvhom the Iudge vvith fire in his eyes , and terroure in his countenance, thundereth out this horrid doome : *Discedite à me maledicti in ignem æternum qui paratus est diabolo & Angelis eius.* O good God , vvwhether shall they goe , vvhen they goe from thee , their God, their Creatour , their Redeemer , their last end and *Summum bonum*?

Conclude vvith a tvvofold resolution; the one, to spare no labour nowv , nor yeeld to any difficulties , for the securing and gaining to thy selfe the happy sentence of the iust: the other, neuer to separate thy selfe here from Christ by mortall sinne, least then he doe the like to thee for euer.

4. Consider fourthly , howv the sentence nowv giuen, but put in execution; for the earth vvill

vill suddenly open, and ſvvallovv vp at once all  
that confuled maſſe of damned men and diuells;  
*Et clauſa eſt ianua*, neuer more to be opened for  
Eternity. What doe vve thinke, vill thoſe a  
thouſand-times vnhappy creatures doe, finding  
themſelues ſhut vp body and ſoule in the dark-  
ſome dungeons of hell, vvithout euer hoping for  
any eaſe, redreſſe or remedy, as long, as God ſhall  
be God? then vill they rent & teare themſelues,  
out of deſpaire and madneſſe: then vill they  
curſe their father & mother, kindred and vvhole  
vvorld: then vill they blaſpheme God and all  
his Saints: then ſhall they cry for death, but find  
no other then this neuerdying. O ſvyeteſt Ieſu,  
vvho didſt hang on the croſſe for me; chaſtiſe me  
here, as thou pleaſeſt, but free me then from ſuch  
a damnation. On the other ſide, the earth leueled  
into a Paradile, and the Sunne, moone & ſtarres  
ſet in order, hall Chriſt mount the ſkies, rounded  
vvith all that bleſſed company: vvhere ſorrov  
neuer enters, nor ioyes ceaſe.

## THE FIFTH CHAPTER,

*Of the paines of Hell and Purgatorie.*

**N**Otwithstanding the common saying; *Odere peccare mali formidine pana*; many holy Saints, as S. Hierome, & others, haue vsed the consideration of the paines of hell, to stirre themselves vp to the detestatiō of sinne, and to the workes of penance and austerit; whereas therefore loue and feare are the two spurres, wee must vse to encourage our heauy nature, and feare the first for beginners, let vs ponder the chiefe object of feare, which is paine.

## THE FIRST MEDITATION.

*Of the paines of Hell in common.*

I. **C**Onsider first, that as it is said of the ioyes of heauen. *Nec oculus vidit, nec auris audiuit, nec in cor hominis ascendit, quod preparauit Deus diligentibus se*; so of the paines of hell it may be as truly sayd, that neither the eye, nor heart of man can conceiue or imagine them. Some risen from death, and others in visions haue seen them,  
who



who affirme that all the tortures & torments imaginable in this world, are but toyes and trifles in respect of the least of those, & that they had rather suffer all these together till the day of iudgement, then the least in hell for a day. Diuines define beatitude a perfect, & neuer-ending state of all that is good, without the least mixture of ill, or contrariety: if damnation therefore be the opposite state and condition, it must needs be an euer-lasting deluge of all that is ill, without the least glimpse of good, ease or comfort; a *chaos* of all milerie, and a totall priuation of good. The afflictions of this world, come but one by one, & after a time end, at least with death, but the paines of hell come all together, and endure for eternitie.

Conclude and conceiue a wholesome feare of hell, which may withdraw thee from sinne, which onely can bring thee thither: and wonder at the blind securitie of worldlings, fearing the sting of a gnat and laughing at the fire of hell.

2. Consider secondly, a poore sick man burning with a pestilent feauer, together with an vniuersall paine through out his whole body; his breast on fire, his head rent a sunder, his eyes ready to fly out, his teeth raging, his sides pierced with stiches, as with swords or kniues; his feet and ioynts racked with the gout; and finally

his heart euen bursting with anguish: and hee crying out for one drop of water to coole his tongue: what heart would not relent and melt with compassion of such a sight? And yet this poore creature might have some mixture of ease and comfort; as a bed to lie in, a friend to comfort him, and grieve for him; a good conscience to ease him, and a will resigned to God: finally, that these torments would once end, at least with death. But in hell are millions of torments together without the least fancie of comfort: for his bed a fiery cauldron of lead and brimstone; for his companions, tormenting deuills; his soule racked with sinne, his will in a perpetuall hatred of God: and finally without all hope that euer his paines shall end, or relent.

Conclude seriously, to doe for the auoyding of these torments, what thou or any prudent man would, to free himselfe from the sad condition of our sick man: which if thou doe, thou mayst be confident and secure.

3. Consider thirdly, that God in all his attributes is infinite, and as wee may say, enery way a God; as in wisdom, in power, in goodnes, in mercy, in iustice: hee is a God as well in hell, as in heauen; as well in chastising the obstinate, as in rewarding the penitent: noe wonder then if S. Paul sayd, *Horrendum est incidere in manus Dei*

*viven.*

*vinensis*; who onely hath power and skill to punish the foulness of sinne, as it deserueth. By the workes of his mercy here, wee may measure, what will be the effects of his iustice then: by his mercy wee see his onely Sonne become man, exposed to torments and death for vs; by his mercy he pardoneth the greatest sinnes, for the least act of true sorrow: by mercy he expecteth, and re-expecteth the conuersion of a sinner to the last gaspe, neuer leauing to inspire and inuite him therevnto: what now can vvee thinke his iustice, his anger, & vvrath vwill be towards the obstinate and impenitent? certainly to reuenge his sonnes death, and his ovvne contempt, most grievous and terrible.

Conclude a timely repentance out of these vvords of S. Paul; *An diuitias bonitatis eius, & patientie, & longanimitatis contemnis? ignoras, quoniam benignitas Dei ad penitentiam te adducit? secundum amentem duritiam tuam & inopapientem cor thesaurizas tibi iram in die ira, &c.*

## THE SECOND MEDITATION,

*Of the exteriour paines of hell.*

I. **C** Onside first, the description of hell out of holy Iob: *Terra tenebrosa, & operta mortis caligine; terra miseria, & tenebrarum, ubi umbra mortis & nullus ordo, sed sempiternus horror inhabitat.* A vast, darke & hideous caue, below in the bowells or center of the earth, so shutt vpon all sides, that no beame of light, or breath of ayre hath euer entred there: all filled with a thick and most stinking flame of brimstone, like a fornace of burning glasse, Iron, or other such metall: a pond or lake of fire, as the Scripture calleth it, which by diuine power tormenteth euen spirits and soules. A caue full of horroure, stench and darknes; for that fire lighteth no further, then to torment the sight with vgly shapes and figures: nothing is there to be heard, but the insulting clamours of the tormentours, and the shrieks, cries, howlings, gnashings of teeth, curses and blasphemies of the poore tormented prisoners, smothered and crouded vp in those eternally tormenting flames.

Conclude to liue alwayes in feare of this dungeon; and at the assault of sinne, assuage the rebellion of thy passions with this demãd of Iſaias:

*Quis*

*Quis poterit habitare cum igne deuorante? quis habitabit cum ardoribus sempiternis?* and resolute, neuer to aduenture the fire of hell till thou canst suffer thy finger in the flame of a candle.

2. Consider secondly, how every sense shall haue its particular torment and paine: the eye shall see nothing but the shapes of Deuills, and other horrid spectacles, fleeting vp and downe in those shady and darksome flames. The eare shall euer resound with cries, groanes, howlings, gnashing of teeth, cursing of one an other, and blaspheming of their Creatour. The tast shall be tormented with an vspeakable hunger & thirst: neither hath the rich glutton obtained yet that drop of water to coole his tongue, vvhich hee hath so long begged of his father Abraham. Besides this, the Scripture sayth; they shall be drenched with the bitternesse of wormewood & the gall of dragons. The smell shall be alwayes filled with most noysome stenches & pestilent smells. But the touch, that last and generall sense, shall be continually tossed betwixt the two extremes of heat and cold, fire and yce; a torment not to be conceiued: next the bitings of serpents and adders, the scorpion-strikes and lashes of the deuills, and the heauy and pressing load of chaines & shackles, shall neuer cease, nor giue one minute of respite.



Conclude to attend a little, & giue eare to the confused lamentations of those wretches; *ô* cursed tongues, that shall neuer utter but blasphemies! *ô* miserable eares, that shall neuer heare but groanes and howlings! *ô* eyes, *ô* body, that shall neuer see, neuer feelee, but eternall miseries for so short pleasures &c.

3. Consider thirdly, that as good company is a great comfort to men in affliction, so nothing is more miserable, then odious, insulting and hateful companions. See then, how thou canst passe eternity in company of Devils, inveterate enemies to mankind; reuenging and wreaking on him the hatred, they beare to God; and vpon the damned at their full & pleasure, hauing them vnder sure hold, as gally-slaves. Moreouer the hatred, that the damned there beare one the other is vnpeakable; no respect there of persons, bloud, kindred or acquaintance; all blaspheme God and his Saints, and curse, rent, and teare one another; subiects their Princes, children their parents, wiues their husbands: & especially those, that haue sinned here together, and been the occasion of their mutuall damnation; *ô* what rancour, vvhats bitterness, what gall will they spit at one the other? and yet must needs be fellows and companions for eternity: *ô* miserie, that shall neuer see the face of a friend to pittie him!

Con-

Conclude to be a louer and proceurer of peace to thy vitermost endeaupur; *Sic enim filius Dei vocabitur*: and be sure to contract no friendships at all, but grounded on true and sincere vertue and loue of God; for that all other are in themselves both fickle and vnconstant, and in the end turne to realousies, discontents and hatred: let vs therefore loue now, that wee may loue euer.

THE THIRD MEDITATION,

*Of the interiour paines of the soule.*

1. **C**onsider first, that the interiour anguish & tormēt of a soule in hell, is without comparison greater, then all those of the body; though but few can imagine it so. First therefore, the vnderstanding will be imployed in nothing but in false & erroneous iudgements of God & his iustice, condēning him of partiality in dāning thē & sauing others; of cruelty in punishing them so grieuouly for so small & light sinnes; of hatred also and ill will, in not giuing thē grace to repēt, as easily he might; & a thousand other blasphemous iudgements, without rest or ease. Next the memory representeth euer, and compareth the passed pleasures with the present torments; the breuity of those, with the eternall durāce of these. Hence proceedeth that *Vermis conscientia, qui nunquam moritur*: which is a despitefull & raging

despaire, a repentance & sorrow without fruit; a sad and sullen melancholy, considering what they haue lost, and for what they haue lost it; and the opportunities, they had not to lose it, but to haue gained and secured all with little paines; seeing on the other side, that others of their friends & companions haue made vse of Gods fauours, and gained vwhat they haue lost: hence they burst out into an enuy agsinst their companions, rage and fury with themselves, and curses against all they know.

Conclude to lay hold on time, & Gods grace, while thou maist haue it; and aske god pardon for thy negligence hetherto, in losing so much.

2. Consider secondly, how the will is obdurate & oblitinate in the affection of sinne; tossed with a thousand desires, not able to accomplish any one, hating and bitterly cursing her God & Creator, whom she was made to loue & blesse; enuying him & his Saints their beatitude & glory: and wishing nothing more, then that she could pull God downe from his throne of maiesty: but seeing herselfe inferiour to such a reuenge, all her rage and fury falleth on her owne head. The inferiour and sensitiue appetite is miserably rent asunder with whole troopes of most violent, and withall contrary passions, as of seares & frights, sadnesse, hatred, fury, enuy, longings, & heauy despaire

despaires of obtaining any thing. The fancy and imagination are perpetually obsessed with a thousand horrid spectacles, monstrous shapes, & ugly shadowes of wilde beasts, dragons, lions &c. so that, the whole soule is a hell to her selfe, and by these interiour disorders her owne cruell executioner.

Conclude, for the auoyding of these miseries, to imploy thy vwill here in the loue of thy God; to bridle thy appetites and subdue them to reason; and to accustom thy imagination to pious and holy objects: for as wee doe here habituate the, so shall they doe or suffer in the next vworld.

3. Consider thirdly, that all the torments heretofore mentioned, are nothing in comparison of the *Pana damni*, that is an eternall priuation of our last end, for vvhich wee are created, and to vvhich our nature carrieth vs, like a stone to the center: a perpetuall banishment from the face of God, the essentiall object of beatitude; from the court of heauen & the company of the blessed Angells & Saints. O if wee could apprehend aright, vvhich it is neuer to see God, our vniuersall and infinite good, the ayme and butt of all our desires: and vvhose want consequently, must needs be an infinite euill, a priuation of all, that can be imagined good: and if this be such a paine for all in generall, vvhich it will be for Christians, vvhich

vvhobv faith haue had a greater knowvledge of this good, and by hope haue been nigher vnto it, and how far greater for Prelates, Priests & Religious men, vvho by their sacred functions and vvovves haue, as it vv ere, tasted somevvhat of this sweet, and vvhole hands *Quasi correctauerunt de verbo vita?* a thousand hells, according to saint Chrysostome, ioyned in one, cannot parallel this onely separation from the sight of God.

Conclude therefore to lose all, and to be deprived of all, rather then of God: pray that all the mileries of this vvorld and torments of the next, may come vpon thee, so thou may escape this one; *Fac me, Domine, tuis semper inherere mandatis & à te numquam separari permittas. Amen.*

4. Cōsider fourthly, that howv grieuous soeuer the torments are, yet some small comfort vvould it be, if either there vv ere any respice, or discontinuance of them; or at least, that once they vvould haue an end: but alás! neither is in hell to be expected; no truce, nor cessation of torments, no nor change but to a greater torment: neither doth here, as in other things, vse and custome any vvay assuage the smart, or obdurate the senses against the paine; but after ten hundred thousand yeares of suffering, the feeling vvill be as fresh & sharpe, as it vv as the first day or houre. But, vv hich is most fearefull of all to thinke on,



the durance of them shall be for euer and eternall without end; as long as God shall be God, shall these paines edure in their full vigour & strength; this shall the damned know & neuer cease to thinke on. O fearefull Eternitie, who can comprehend thee? who can looke beyond thee? count ten millions of yeares for every starre in the skye, for every moat in the Sunne, for every sand in the sea; and shall these torments then come to an end & expire? ô nothing lesse: they shall then beginne afresh and runne ouer the sayd millions a million of times for euer.

Conclude to imprint well in thy memory this eternity, it will arme thy patience in the way of vertue, & against the short pleasures of sinne.

3. Consider fifthly, or rather conclude out of what hath hetherto been considered; first a strôg resolution to prepare for this day of eternitie, that neuer hath night; first by purging thy soule from all mortall sinne by true penance & confession; for hell can swallow nothing, but what is infected with mortall sinne: this done, and all secured for what is past; then carefully provide for the future by mortification and the practises of a vertuous life; hauing alwaies before thy eyes, the eternity of paines on the one side; and this will strengthen thee against the labours and difficulties of vertue; and  
on

on the other side, how few there are, that escape them; *Multi vocati, pauci electi*: this will worke in thee a vvarchfull feare: were there but one in ten thousand to be lost, how should I feare, lest I should be that man? Secondly, vvonder & admire the stupid negligence of most Christians, vvho beleeding that euery mortall sinne carrieth to hell, yet commit them vvith that facility as they doe; & liue neuerthelesse securely vvithout feare!

## THE FOVRTH MEDITATION,

### *Of the paines of Purgatorie.*

I. **C**ONSIDER first; that as the place of Purgatorie is next doore to hell, so all the exteriour and sensible torments are wholly the same, excepting the durance of them: so that the greatest tortures of this world are nothing in comparison of those. And although the interiour powers are all settled, and well ordered; the vnderstanding settled in the light of faith; the will inflamed with the loue of god; the imagination & the rest all quieted: yet the present restraint & banishment from the sight of God, and the company of his Angells and Saints corrsponderth and (letting apart Eternity) in some sort affli-

cteth

doeth more intensely, then the *Pana damni* doeth those in hell: first, because these holy soules, hauing by faith a cleare apprehension of Gods perfections, and by charity a most intense loue of his Goodnes; and by consequence a most longing desire to be with him, and enioy him, doe from hence suffer an vnspeakable anguish and paine, to be so detained from him: secondly, because they know not certainly, how long this will endure; it may be for a hundred yeares, it may be till the day of iudgement.

Conclude to frame a different iudgement of the paines of Purgatorie, the worldlings doe: who thinke, if they escape hell, that the rest is but a fleabite: endeauour also to auoyd veniall sinnes, & to labour to satisfie for all here, at a farre easier rate, then it can be done there.

2. Consider secondly, the rigour of Gods iustice, in chastising so terribly sinnes so light, so veniall, as we esteeme them; and this in the damned of hell, would be no such wonder; for they are his enemies, and obstinate in their hatred against him; but these poore and holy soules are his friends and faithfull seruants, resigned in all things to his blessed will; nay with a vvonderfull resignation actually thanking him, as much for this his iustice & heauy hand vpon them, as for the glory and blisse he vvill shortly giue them:  
and

and yet such is his hatred to all sort of sinne, that for no former seruices done him, for no respects of present or future amity, will he abate the least *puntillo* of his iustice, *Sed soluent vsque ad vltimum quadrantem.* Verily, setting apart the passion of our Sauiour, in no other thing doth appeare so much, either the seuerity of Gods iustice, or the enormity of sinne, as in the torments, these poore soules endure in Purgatory,

Conclude chiefly two things; the first, a right apprehensio of sinne, how light so euer it seeme; with a resolution to auoyd all, as much as thou canst, and to satisfy here for them; for beleue it, a penny here will goe further, then a pound in Purgatorie. The second is, to assist and satisfie for the holy soules by prayer and good workes, what thou canst; for it is most gratefull to God, most profitable to thy selfe, and comfortable to them, who allwayes cry; *Miseremini mei, miseremini mei, saltem vos amici mei.*

## THE SIXT CHAPTER,

### *Of the glorie of heauen.*

**T**He common baite of man kind is gaine, interest, and reward; and as the feare of punishment deterreth from ill, so the hope of reward

reward allureth to paines and labour: see then the wonderfull providence of our good God, who as he deterreth vs from sinne by the feare of Hell and Purgatory, so he doth encourage vs to vertue by the vspeakable ioyes of heauen,

## THE FIRST MEDITATION.

### *Of the glory of heauen in common.*

I. **C**onsider first, how it is in vaine for vs to hope, that we can frame here a true conceit of the ioyes of heauen: for the Scripture telleth vs, *Quod oculus non vidit, nec auris audiuit, nec in cor hominis ascendit, quae praeparauit Deus iis, qui diligunt illum*: if we cannot fully apprehend the least paine of hell or Purgatory; being borne, bread and inured so to miseries; how shall wee fancy the ioyes and glories of heauen, hauing so little a smacke of them here? yet let vs see, what by discourse we can reach vnto. God almighty is infinite in all his attributes; in Majesty, in iustice, in power; but his mercy, goodnes, liberality, and bounty ouerwell, as it were, the bankes, and exceed the rest; *Misericordia eius super omnia opera eius*; if then his iustice haue ordained such tormētts for his enemies; what bāquetts,



do wee thinke, will he make for his friends, where the Father, Sonne & holy Ghost concurre to honour them? that is, where goodnes giueth, wiledome ordaineth, and omnipotency putteth in execution? againe if by the cost and price of a thing, wee guesse at its worth; what shall wee thinke heauen to be, which hath cost the life and bloud of the onely Sonne of god? and which also must cost such paines for men to obtaine it?

Conclude to raise vp thy desires and endeavours that way, & let heauen be the But of thy labours.

2. Consider secondly, the definition of Beatitude, viz: *Status omnium bonorum congregatione perfectus*: a permanent and consistent being for euer, and euer, furnished and replenished with all, that can be imagined good or delightfull; without the least mixture or blemish of ill, feare, or discontent; a generall and vniuersall good, filling brimfull the vast capacity of our affections & desires, and securing from all want, or feare of change. The dignities, honours, and delights of this world, wee imagine them great & eminent, vntill wee haue them; but wee lay no sooner hand on them, but I know not how, all the former esteeme of them suddenly vanisheth, and the soule remaineth hungry and vnquiet as before; S. Austin giueth the reason: *Fecisti nos Domine ad*

*Te, & inquietum est cor nostrum, donec requiescat in te: which is onely obtained in the state of beatitude; where as the Psalmist sayes, Inebriabuntur ab ubertate domus tua, & corrente voluptatis tua potabis eos: quoniam apud te est fons vite &c.*

Conclude with most humble thanks & gratitude to our good God, who before wee were borne, hath prepared for vs such gloryes and delight; and let our humble prayer euer be, *Non perdat iniquitas nostra, quod pro nobis fecit bonitas sua:* and remember, that who will reserve himselfe for the pleasures of heauen, must not cloy himselfe with these here below, for they are inconsistent.

## THE SECOND MEDITATION.

### *Of the essential Glory of the Soule.*

i. **C**onsider first, that the essential beatitude of the soule consisteth in a most perfect, pure, and amiable vnion with God; that is, in a cleare vision of his essence; attributes, and perfections, by which the soule is transformed into God, deified, or made God by participation; *Scimus, quod S. Iohn, quoniam cum apparuerit similes ei erimus, quoniam videbimus eum sicuti est.* Haue you seene glasse or iron in the furnace, so penetrated

trated and incorporated with the fire, that in heat, in splendour, in colour, and all other qualities, it seemeth no more it selfe, but all flame and fire: so the soule by this spirituall and intellectuall v-nion with god, is thoroughly penetrated with the splendours of the diuine essence, no more now herselfe, but a second Demi God. Hence it is that the soule resteth so full, so satisfied and securely contented, hauing within and without her the well-head, or Ocean of vniuersall good & blisse, neuer more to want, neuer more to feare.

Conclude with wonder and admiration of Gods infinite bounty and liberality, to raise a poore and fraile creature, whose origen was nothing, whose being a blast, to that heighth, & dignitie, that the omnipotency of God himselfe, cannot mount her to a higher state or degree.

2. Consider secondly the happy functions of the three powers of the soule; the vnderstanding, will, and memorie: the vnderstanding seeth most clearly the diuine Essence, and nature with all its attributes and perfections, of Infinity. Eternity, Immensity, Omnipotency &c. Next is layed open to her view that most hidden mysterie of the B. Trinity; how one God subsisteth in three Persons; how the Sonne is from eternity begotten of his Father; and how the holy Ghost without generation proceedeth from both: then the  
 myste-

mysterie of the Incarnation is discovered; how one person can subsist in two natures &c. Finally all the secrets of our faith; all the wondrous workes of God, both of nature and grace; all his now bidden iudgements of providence, predestination &c. shall be then with infinite delight knowne & penetrated. Hence the will of necessity is inflamed and set on fire with a most ardent & feruorous loue of God, as of her father, benefactor, friend, espouse, & what so euer other title she can inuent. Now the memorie is drownded in God, as in an Ocean of delights; neither can she thinke of any thing, but of God: looking backward, she seeth all the benefits, he hath done for her; and how she hath escaped, where others haue perished; & that by his grace onely: looking forward, shee seeth nothing but an eternall continuance of felicity: O happy soule!

Conclude to imploy here, as much as thou canst, these three powvers in the like actes by faith, loue, and contemplation; so to begin a heaven in this world, & continue it in the next; *Videre & amare, amare & laudare, laudare & latari in secula seculorum.*

3. Consider thirdly the excessive bounty of our good God, vvhoe giueth his seruants in reuward of their loyaltie, as much as he is able to giue;

that is, himselfe fully & clearely, as he is in himselfe; that is, *Bonum infinitum, ultra quod nec est, nec dari potest aliquid*. Blessed by all his creatures be his goodne; which would not haue our felicity bounded within the compasse of any thing, vnder himselfe. What shall we here say or thinke? the Angells of heauen, those so noble powers, so celestiall princes, haue no other object of their blisse, then this: nay, what doe I speake of Angells? God himselfe, the B. Trinity, Father, Sone and holy Ghost, haue no other ioy or blisse, but in themselves; and the very same essentially and substantially haue wee: and can wee doubt but what sufficeth to make God, and his Angells blessed, will also suffice to make men happy? verily a silent astonishment will speake more in this place, then can all the tongues of heauen & earth together. Finally note out of S. Thomas, how our dearest God is wholly ours: *Se nascens dedit sanguinem, conuescens in edulium, se moriens in pretium, se regnans dat in premium*. And shall not wee be altogether his, in life and death, *In tempore & aternitate?*

Conclude with an humble oblatiō of thy selfe, to be euer his; and conceiue an ardent desire, to see and enioy that loueraigne beauty of his diuine Essence; to which nothing doth more neerly dispose, then purity of heart; *Beati mundo corde, quoniam*



*quoniam ipsi Deum videbunt.*

4 Consider fourthly two conditions more of this felicity, which make it perfect and compleat; viz: that it is to endure for all Eternity, as long as God shall be God; and neuer to grow tedious or weary some, as the pleasures of this world doe; but is alwayes new, alwayes fresh. O what a secure and settled ioy doth it cause, to thinke and know, that this happy state shall neuer, neuer haue an end? after millions & millions of yeares, I am as farre of from the period of my ioyes, as at the first houre, I entred into them: those that cannot conceiue, what this is, let them reflect, what a cooling blast it is to the greatest Monarchs of the world, in the height of their glorie, to thinke that all this must be left, God knoweth how soone; but by death infallibly; and what would they giue for the security of a hundred yeares? *ô beati qui habitant in domo tua Domine, in secula seculorum laudabunt te.* Againe, the diuine Essence is so infinite in beauty and delights; that the more, and the longer the soule doth behold it, the greater content she receiueth, and the more doth shee desire to behold it; so that there is, *Sitis absque panna*; because the thirst is euer satisfied; and againe, *Saturitas sine fastidio*; because that doth a-new whet and refresh the appetite.

Conclude with a manly resolution, to scorne

the fraile and muddy delights of this vworld, vvhich are no sooner had, but both leaue vs, and cloy vs: too base for so noble a soule, capable of a ioy, that shall neuer end; and yet euer content, and fill her to the brim,

### THE THIRD MEDITATION,

#### *Of the glory of the Body.*

**C**ONSIDER first, the vvonderfull liberality God vseth towards his seruants: for not content to raise the soule to so great a degree of glorie, as shee is capable of, and hath deserved; he doth also for her sake and respect, glorifie her body too, vvhich did rather hinder and decline the poore soule from heauen, by her grosse inclinations and sensualities, then any vvay aduance her thither. This vvvas, that he promised to Abraham, to vvite, that he vvould not onely blesse his sonne Isaac, his true and legitimate heire, but also he vvould haue an especiall care of Imael, begotten on a slaue; because he vvvas a thing belonging to him. So because the body belonged to his seruant, as vvell as the soule, he doth also raise it out of the dust, and place it amongst the Princes of glory: ô vvhat powver is this that can cleanse and purge so stinking a puddle, as our body

body is, and bring it to such splendour & brightness, as those great Courtiers and Grādees of heauen disdain not, to admit it to their company, and giue it a seat amidst their Thrones. This is, what the Prouerbs say: *Omnes domestici eius vesti- ti sunt duplicibus*; all his seruants haue double Robes of glory, one of the soule, another of the body.

Conclude to get here the full mastery and dominion ouer thy body; and especially endeavour to purge it, *Ab omni gula & luxuria*; for nothing is more odious in the sight of Angells; then these two sordid vices; and consequently nothing more defiling the soule, and making it vncapable of their company; and nothing more gratefull, then temperance and chastity.

1. Consider secondly the foure *doles*, or gifts bestowed on the body, to wit, Clarity, Subrility, Agility and Impaisibility. Clarity consisteth in a beauty and splendour, farre surpassing that of the starres or Sunne; more bright then pearle, more transparent then any crySTALL or diamond; so that the vvhole anatomy and frame of the body, as veines, ioynts & arteries, appeare and reflect most glorious to the eye. Subrility maketh the body seeme more like a spirit, then body, more subrill, then the ayre, or beame of the Sunne; so that it can penetrate any stone or

mettall, neuer so grosse and hard, without rupture or diuision. Agility or swiftnes is so great, that no eagle, no arrow, no not the Sunne can come neere it; rather like the cast of an eye, or glance of a thought, it flyeth at the becke of the soule, millions & millions of leagues in a moment, without stop or wearynes: by this, though heauen be neuer so wide, the Blessed conuerter one with an other, as in the same roome. Impassibility is an immortality, free from death, and infirmities, from paine and toyle, hunger and cold &c. euer vigorous, healthy and sound: and all these for all eternities. Pardon blessed Angells and flaming Cherubies, that such carcasses may stand amongst you without shame and confusion.

Conclude with infinite thanks to our good God for such surpassing priuiledges: and resolue to suffer & beare whatloeuershall befall thee, patiently and courageously, knowing, *Quod non sint condigna passionis huius temporis ad futuram gloriam.*

3. Consider thirdly, that the delights of the five corporall senses shall not be there wanting, as some may feare; but shall be in a farre higher degree: for what a ioyfull and glorious object shall the sight haue in the beauty of those heauenly Palaces, whose twelue gates are so many precious stones, whose walls and pauement are

of burnishd & pellucid gold? then the glorious bodies beautified with the foure radiant qualities, as before, and aboue all the humanity of our Saujour Iesus Christ, what gracious splendours, what delightfull Rubyes from those wounds will it display on all sides? Expect not for the like in this grosse and foggy climate belovv. Novv for the eare, those sweet conuersations one vvith an other, that perpetuall musicke & harmony of the diuine prayses, euer resounding & redoubling in the Emphyriall regions, none can conceiue them, but vvho is in possession of them. The smell shall euer be refreshed vvith most sweet and fragrant odours proceeding both from the place, and more from the glorious bodies: neither shall the senses of tasting and touching, how grosse and base so euer they are, vvant their proper delights; heauenly devvies shall steep them all in pleasures according to their nature.

Conclude to mortifie here thy senses, that there they may the more freely drinke *De fluminis illius imperu qui laticat civitatem Dei.*

THE



## THE FOVRTH MEDITATION,

*Of the glory of the heavenly Pallaces, and  
of the company, or inhabitants there.*

**C**ONSIDER first, that because wee cannot conceiue the excellencies, and beauties of the heavenly Ierusalem, as it is in it selfe, and as the blessed find it; therefore the holy Scripture and Fathers, to whet and sharpen our dull apprehension, doe describe it vnto vs by the similitude of those things, wee haue here in most esteeme and admiration; as riuers, meadowes, trees, groues, flowers, gold, precious stones and the like. So S. Iohn recounteth, how God shewed him a most glorious City, whose walls were most high & large, all of precious stone, consisting of twelue deepe foundations ingraued with the names of the twelue Apostles; and as many gates, euery one of a distinct precious stone; with an Angell at euery one for Porter. The streets were paved with most pure & transparent gold, like crysell: no need there of Sunne or moone, *Quia claritas Dei illuminat eam, & lucerna eius est Agnus*: from whose seat streameth forth a large crysell riuer; on whose each banke are planted stately trees of life, bearing each moneth new fruit; *Et folia ligni*

*ad sanitatem gentium.* A thousand fountaines of fragrant ballame, and springs of sweetest hony; no winter, nor summer, but a perpetuall spring and autumn conioyned; &c. what so euer thy fancy can imagine.

Conclude to direct thy voyage to the finding out of this so rich a City: behold a little the industry and toile vsed in the voyages to the Indies, both east and west; and be ashamed to see Christians so eager for the Indies, and so slow for heauen, being yet more sure by faith of these riches, then of thole.

2. Consider secondly the glorious inhabitants & company of this heauenly City: first the Angells are *Milia millium*, & *decies centena millia* that is innumerable, all contained in three Hierarchies, and diuided into nine quires, differing each from other, as in nature, so also in degree of glory. Secondly the number of men, S. Iohn confesseth, cannot be told; *Et di multitudinem magnam, qua numerari non potest*; these are intermingled among the Angells in higher or lower degrees, according to their merits: & the B. Virgin mother of God seated aboue all the Angells, as highest in her merits & prerogatives. All these, as well me, as Angells, are most noble, most illustrious; all of the bloud Royall; all sones & heires of the most high God; & consequently all Kings, with crownes of

of gold on their head: all most wise, most holy, most prudent, and vvitball most affable, louing & courteous. But aboue all the loue and charity they, from the highest to the lowest, beare one another, is most admirable, most vnfained, most constant, as though they had all but one heart, one vwill, one soule: hence the ioy and content of each one is increased & redoubled as manyfold, as he hath friends; that is, as there are blessed soules or Angells in heauen: for according to S. Austin, euery one reioyceth as much at the glorie of an other, as at his ovvne; calculate this, if thou canst.

Conclude, if thou desire to dyvell vvith such friends, to imitate their vttrues; first their vnion and conformity to the vwill of God: next their loue & charity one to an other; obeying our Superiours, louing our equalls, reioycing at the good of all, as our ovvne; content vvith our ovvne lot & place, vvithout enuying of others &c.

3. Consider thirdly, or rather conclude out of vvhat hath been sayd, to forsake vicerly the drosse of earthly pleasures, and to reserue thy appetite for that heavenly and eternall banquet. O soule of mine; vvhat dost thou? vvherer dost thou vvander thorough the land of Egypt, piccking st ayes, and drinking of puddle vvater, vvith

vwith so great toile and sweate of thy browues?  
 What dost thou stand scraping of dunghills for  
 old raggs, vvhich cannot couer thy nakednes?  
 lift vp thy head, and looke to heauen-vvards;  
 there lieth that hidden treasure, thou so gapest af-  
 ter. Doth thy heart desire pleasures? there onely  
 doe they flow in full measure: doth long life,  
 doth health please thee? there onely is life im-  
 mortall, and health impassible: doth beauty al-  
 lure thee, or abundance, or melody, or friendship,  
 or noble and good company? seeke them vvhere  
 they are, *In terra viuentium*; not in this desert, *Et  
 valle morientium*. Doth honour, glorie or riches  
 most prouoke thy appetite? all there are Princes  
 & Kings, & tread vpon gold & precious stones.  
 Finally vvilt thou be free from paines, quit of  
 feares, and secure from vvants? onely immortali-  
 ty can arme thee to prooue against all. *Quare in-  
 fidemur Damones*, quoth S. Austin, *frangant cor-  
 pus ieiunia, premant carnes vestimenta; labores gra-  
 uent, vigilia exsiccent, clamet in me iste, inquietet me  
 ille vel ille, frigus incuruet, conscientia mormuret, ca-  
 lor urat, caput doleat; pectus ardeat, infleat stom-  
 achus, palleseat vultus, infirmet totus; deficiat in dolore  
 vita mea & anni mei in gemitibus, ingrediat in patre-  
 dox osibus meis & subter me foveat; ut requiescam  
 in die tribulationis & ascendam ad populum accinctum  
 nostrum.*

*The Conclusion of the Purgative way.*

1. **C**onsider first, and recapitulate what thou art according to thy body; earth and clay in thy beginning, miterie and infirmity in thy life time, & after death dust and corruptiō. Next according to thy soule, thy origen is nothing; thy being spirituall, noble and immortall, tis true; but here imprisoned in a corruptible body, tossed with the waues of a thousand passions, & at last to passe hēce into an vnknowne Regiō, doubtfull of thy future condition of eternall blisse or curse. Lastly thy spirituall and supernaturall being by grace, is a pure grace and gift indeed; totally depending on the liberality and goodnes of God, without the least disposition or seed thereof in nature: so that by this sole grace wee are vvhāt vve are, that is the sōnes of God, & heires of heauē; as also what yvee are not, that is free from all the sinnes, vve haue not cōmitted, & frō the punishment of those vve haue committed.

Conclude hance tyvo firme and principall resolutions, most necessary for thy spirituall progresse. The first is to purge thy selfe of all pride or selfe-conceit, for vvhāt thou art, or vvhāt thou hast; knowing now, that all is from Gods meere goodnes, b<sup>o</sup>th in the giuing and in the conser-  
uing;



uing; and this is so generall that the highest Angell is no whit exempted, nor the Mother of God nor the humanity of our Sauour: and hereon maist thou ground a true and euerlasting humility. The second is euer to loue, reuerence and thanke God for all the gifts & graces bestowed, as well on others, as on thy selfe, reioycing in thy owne nothing, that so all may be ascribed to God alone, to his greater honour & glory. *Amē.*

2. Consider secondly, that if our nature and being doe giue vs such ground of true humility; what feare, what abiection, what tremblings will the consideration of our owne wilfull finnes, of death, Iudgement, and hell bring vpon vs? by sinne wee haue most stubbornely rebelled against soueraigne Maiesty, and most vngratefully prouoked goodnes it selfe to wrath; hence followeth the terrour of death, *Terribilium omnium terribilissimum*; were not yet the Iudgement following more terrible, both in it selfe for that the sentence is finall for eternity, as also if it come out against vs no lesse then the endlesse paines of hell-fire, and as long a banishment from the face of blisse, is to be our lot and doome. O poore caytife! with what face canst thou looke to heauen? how canst thou entertaine a thought of pride, or presumption? how canst thou despise the least worme, that crawleth on the earth?

H

who

114 *The first Part, the sixth Chapter.*

vvhoe hast so debased thy selfe by sinne,  
and so often stood guilty of eternall damnation;  
and how thou standest yet, God onely knowveth;  
*Culpa certissimus, venia autem incertus.*

Conclude finally a newv and lower degree of  
humility; that vvhoe as hetherto by nature thou  
hast been as good, or no vvorse, than thy fel-  
lowes, vvich onely inferreth humility to vvards  
God, but not absolutely one to another; thy  
sinnes novv haue made thee so base, that all crea-  
tures are about thee, & therefore novv no shame,  
but vertue to submit to all, and abiect thy selfe  
beneath all for God.

*These following Meditations are to begin  
to be read on the fifth of December  
at night.*



THE

# THE SECOND PART,

## MEDITATIONS FOR Proficients, or for the Illu- minative vway.

**T**He garden of our soule being cleansed, and the weeds of sinne cast out; the next step is, to furnish and plant it with all sorts of flowers & sweet hearbes; that is all sort of vertues, which haue relation to God, our neighbour, or our selfe. To this purpose shall serue at present the holy mysteries of our B. Saviours Incarnation, life & passion; in whom are found all sorts of vertues possible, not in their speculatiue definitions, but as they are to vs vsefull and profitable; that is, in their practicall source and cause: for our Saviours life and passiō was not onely *Redemptio ab omni malo*, but also, *Exemplum ad omne bonum*, & *lumen oculorum nostrorum*.

## THE FIRST CHAPTER.

*Of the Incarnation of our Saviour  
Jesus Christ.*

**T**His mystery of the Incarnation hee onely can vnderstand. who is the authour & worker of it; yet S. Augustine, S. Thomas and other Saints haue studied to find out the reasons and conueniences, wee are capable of; for our comfort, gratitude and spirituall progresse.

## THE FIRST MEDITATION.

*Of the conueniences of the Incarnation.*

1. **C**onsider first, that the mystery of the holy Incarnation was most conuenient for the honour & glory of God himselfe; first because most conforme & agreeable to his nature; which being *Summa bonitas*, is also, *Sui summe communicatissima*, and in this mystery uniting mans nature to the diuine person, hee hath in a manner communicated himselfe to all creatures, *Nam homo quoad aliquid est omnis creatura*. Secondly the  
sane

sinne of man vvas infinite, because against infinite Maiesty; and so the satisfaction vvas also to be infinite; but how should this be done? God vvas infinite, but being the person offended, could not satisfie; man had offended, and so vvas to satisfie, but being finite & limited, could not doe it sufficiently, that is infinitely: here the diuine vviledome making one of God and man, found out a vvay, that man might satisfie, and God giue to the satisfaction infinite vvorth. Thirdly, by this Mystery all the diuine attributes & perfections haue appeared more, then by all the creatures besides: but most of all, his mercy and iustice haue here met in one; for vvhat greater iustice, then that the sonne of God should pay vvith his blood & life for the sinnes of men? and vvhat greater mercy, then that men should enioy & offer to God this price as their ovvne, & satisfie him there vvith?

Conclude vvith admiration of his vviledome, and loue of that goodnes, vvich hath been so bountifull towards thee: and here at the beginning offer thy selfe vvholly and sincerely to his vvill and seruice.

2. Consider secondly, how much this Mystery hath cōduced to the honour & profit of mankind; for vvhat greater honour, then that a man should be truly and substantially God, adored & serued



of all creatures? that all other men should be truly brothers of God? that men and Angells making y<sup>e</sup> one church and one quire, the Prince & head of both should be, not an Angell, but a man? that the Creatour, Redeemer and Iudge of all things, should be a true and reall man? ponder this seriously, not as a fancy or conceit, but as a reall and solid truth. Now the profits and vtilities, that haue hence accrued vnto man kind, what memorie can summe them y<sup>e</sup>? or what tongue can vtter them? in a word, man by this mystery hath been redeemed from the flauery and subiection of the diuell, & all miseries temporall and eternall following thereof; and is adopted the sonne of God, heire of heauen &c. Secondly we haue, in God made man, a present remedy and cure for all our passions and distempers: for what can better cure our pride, than his humility? our brauery and couetousnesse, than his poeerty? our fury, than his patience? our rebellion, than his obedience? finally, our coldnes, & hardnes of heart, than his so tender and inflamed loue of vs &c.

Conclude with this sentence of S. Leo: *Agnosce, ô Christiane, dignitatem tuam, & diuina consors factus natura, noli in veterem vilnitatem degenerare conuersatione redire.* Haue a horroure to defile thy nature with sinne, which God hath so honoured and vnited to himselfe.

3. Consider thirdly, that when two parties haue been long and old enemies, to bring them into a true settled peace and amity, such a Mediatour must be found out, as is most powerfull with both sides, and also most trusty and faithfull to both; without suspicion of inclining more to one than the other. God almighty and mankind had been at long variance and enmity, euer since the sinne of Adam; and a Mediatour could nowhere be found; God was the offended, man the offender; the Angells had little acquaintāce with men, and depended totally of God; & so might haue deliuered man wholly ouer to Gods wrath and iustice; when behold beyond expectation steppeth forth Christ Iesus, true God, and true man, and consequently a Mediatour without exception; for who more powerfull, more faithfull and carefull of the honour of God, then the only sonne of God? and who more trusty in the cause of mē, then hee who is man himielse, & *Filius hominis*? surely if any may be without suspicion trusted in his owne proper cause, Christ must needs be so; for consisting himielse of both natures, the busines on both sides must needs be his owne proper cause.

Conclude with gratitude to the diuine wisdom & goodnes, for inuenting a way & meane so equall and honourable for both sides, though

so costly to our dearest Mediatour : and resolute from hence forward not to rule and square thy actions according to thy owne ease and commodity, but onely as it shall appeare conducing to Gods glorie & honour, how contrary soeuer it proue to thy selfe.

## THE SECOND MEDITATION.

### *Of the Annuntiation made to the Virgin Mary.*

1. **C**ONSIDER first, the miserable & sad condition of the world at that time; all but the little corner of Iury, was totally possessed and swayed by the Diuell; all Europe, Asia, Africa, and the most vast America knew nothing but Idolatry, and adoration of stocks, stones & diuells, slaughtering and sacrificing vnto them one an other; nay men forsooth would be also adored for Gods: as for other sinnes and enormities, they were so in fashion amongst all, that euen amongst the Romans, the more ciuill & politick people of all, there was hardly a vice, but authorised by some godhead or other. Now in Iury where onely the true God was adored, it is lamentable to read in Iosephus, how it vvas oppressed by the Romans; rent asunder by Herod & by

by sectaries; by hypocrisie, couetousnesse, pride, ambition; and vwhat not? Behold euen then, vwhen noe man sought, or thought of their remedy and saluation, but rather studied how to offend God more & more; euen then I say, vvas our most good God commiserating from heauen our miseries, and prouiding in that highest Consistory of the B. Trinity for a speedy remedy; vvhich vvas, that the Eternall Word should become mā: blessed be euer his goodnesse.

Conclude vvith most humble thanks to his diuine Maiesty, first in generall for this his mercy to mankind; and then in particular for thy selfe; calling to mind, how oft vwhen thou hast been plunging thy selfe into all sort of sinne, euen then hath his goodnes been protecting thee from further euill, and procuring meanes for thy saluatiō.

2. Consider secondly, how forthvvith the Angell Gabriel vvas dispatched from the highest heauens to carry the decreed embassage; but to vvho? to the Empreffe, thinke you, of Rome, to some great Queene, Princeesse, or Lady, noble in blood, and famous for riches and pompe? nothing lesse: harken to the Gospell: *Missus est Gabriel Angelus à Deo, in ciuitatem Galilea, cui nomen Nazareth; ad Virginem desponsatam viro, cui nomen Ioseph, de domo David, & nomen Virginis, Maria.* To a lovy & humble Maid, espoused to a tradesman,

man, liuing in the poore village of Nazareth; preferred in the eyes of God before all, for her puritie, humility, & vertue. To this Virgin therefore being at midnight in her deuotions, appeareth this glorious Angell, & with low reuerence saluteth her with these three titles of honour: haile full of grace, our Lord is with thee, & blessed art thou amongst women: at which the Virgin being troubled kept her selfe in silence and expectation, of what would follow: her trouble was not the sight of an Angell, for that was not vnusuall to her; but the high titles shee heard giuen her; *Cogitabat qualis esset ista saluatio*, farre aboue her most humble thoughts.

Conclude to enrich thy selfe with vertues, which onely can make thee noble in the sight of God: but chiefly to imitate the B. Virgins humilitie, which will cause a trouble in vs, not a tickling, when we are praised.

3. Consider thirdly: the wonderfull esteeme & tender care, the B. Virgin had of her purity & chastity, vowed and offered to God Almighty: for hauing vnderstood by the Angell, that shee was chosen to be the Mother of God, and that shee was to conceiue and bring forth the onely sonne of God; at what doe we thinke, did shee demurre? at the Angells promise, or at Gods omnipotency? nothing lesse: but, with a *Quomodo fiet*



*scit istud quoniam virum non cognosco* ? she onely desired to know, how her virginity might be secured; how shee could ioyntly be a Mother and a Virgin: shewing her selfe readier to forgoe the dignity of being Mother of God, then the least way to blast, or taint her purest flower of chastity. A rare patterne for all those, that liue vnder the banner of Virginity or chastity. Wherefore being secured and satisfied by the Angell, that the holy Ghost would ouersadow and protect her from all heat of sensuality; shee presently falling vpon her knees, and bowing downe her head, gaue her humble consent in these words: *Ecce ancilla Domini, fiat mihi secundum verbum tuum.*

Conclude with humble and hartty thanks to the B. Virgin for this her happy consēt, on which depended the Redemption of man: begge of her also, that shee will obtaine for thee of God her sonne, a pure & cleane heart, a zeale and care of chastity, like that of hers; and be ashamed, that so small and light occasions can ouerthrow thy constancy, as vually they doe.

4. Consider fourthly the most heroike vertues of the B. Virgin in this passage: her faith of this most high mysterie, and that shee should remaine ioyntly both a Mother and a Virgin: her hope & confidence of Gods promises: her ardent loue of God, and charity towards man-kind: her perfect  
obe-

obedience and resignation to the Diuine will in all things, with a *Fiat mihi secundum verbum tuum*. But aboue all her most admirable humility; that after the great titles and respects giuen her by an Arch-angell; after she saw herselfe exalted to the greatest dignity that Gods omnipotency could raise a creature vnto, to wit to be true & naturall mother of God; shee was yet so farre frō being puffed vp with pride and selfe-conceite, that prostrating her selfe below all creatures, shee assumed no other title then, *Ancilla Domini*, the hand maid & flauie of our Lord; which, as holy Fathers affirme, shee euer vsed in all her life, and no other.

Conclude to imitate to thy vttermost these her vertues, both Theologicall and Morall; and of all the morall, chiefly that of her humility, which she had in most esteeme; as also her loue Iesus Christ. Let thy heart and mouth euer vse this saying: *Servus tuus sum ego Domine, et filius ancilla tua*: let this be euer thy Antidote against all assaults of pride or vaine glorie. Learne therefore the conditions of being a true and loyall flauie: first he is to be totally his Lords, all his labours, all his gaines, all his endeauours are for his Lord, nothing for himselfe: secondly he serueth not onely his Lords person, but all his children, seruants, and family, a flauie, a drudge to all,

all, beaten and contemned of all: & yet ifloyall,  
hee beareth all with patience and cheerfullnes.  
Till thou comply with this, thou art not truly  
*Servus Domini tui.*

THE THIRD MEDITATION,

*How the Sonne of God was made man  
in the wombe of the Virgin Mary.*

1. **C**ONSIDER first, that no sooner had the Vir-  
gin Mary given her full consent with, *Fiat*  
*mihi secundum verbum tuum*; whē the holy Ghost  
framed of her most pure and virginall bloud, a  
mans body, though in quantity small and little, as  
others yle to be; yet in quality most perfect, that  
is, with all its members, and senses as compleat &  
exact, as afterwards he had: then created he in it  
a most excellent soule, and withall tooke this hu-  
manity consisting of a body & soule, & vnited it  
to the eternall Word hypostatically & personally:  
whēce results this Catholike verity: God is true-  
ly man, & the Virgin Mary is truly Mother of  
God. And thus was celebrated in the wōbe of the  
Virgin Mother, that wōderfull vniō & matrimo-  
ny betwixt the sōne of God & humane nature, a  
knot so strong & indissoluble, that death it selfe  
could neuer loose or cut it a sūder; *Quod enim se-*  
*mel*

*mel assumpsit nunquā deposuit.* What vnderstanding can here conceiue, or tongue expresse the acts, affections, and raptures, which possessed and transported the soule of the B. Virgin in this passage? The Diuines hold for most probable, that with a singular priuiledge shee saw clearly the diuine Essence, and the mysteries wrought in her, as the Angells and Saints now doe in heauen; and so no doubt shee excelled them all in knowledge and loue.

Conclude with the affections of admiration, loue & thanks-giuing: salute the B. Virgin with the *parablen* of her new dignity of Mother of God: and offer thy selfe for her perpetuall seruant hence forward; and be sure the best seruice, thou canst doe her, is to imitate her vertues, especially those three of charity, purity and humility; the chiefe gemmes of her diadem,

2. Consider secondly, how the humanity of our B. Sauour at the very instant of his conception & vnion with the Word, vvas in the highest degree endowd vvith all the gifts of nature, grace, and glorie: his soule in cleare vision and fruition of the diuine essence, his body, though little, yet euery vvay perfect, both in naturall and supernaturall gifts, except those of immortality and impassibility, both most due vnto it, as vvell for the dignity of his person, as also from the  
gloty

glory of his soule, vvhich should haue redounded to the body: but he vvould haue it both mortall and passible, that he might suffer and die for man. This is the head of Angells and men, *Ex cuius plenitudine omnes accipimus*. This is the King and Emperour of all that is vvithout God; into vvhose hâds the Father hath deliuered all powver, to dispoſe at his pleasure of heauen, earth and hell; *Data est vobis omnis potestas in calo & in terra*. This is the high Iudge and searcher of heart; *Qui indicaturus est viuos & mortuos*. This is the end or *Finis* of all Creation & Predestinatiõ; for vvhose sake all things are made; for vvhose honour all the elect are predestinated; *Omnia vestra sunt*, quoth S. Paul, *vos autem Christi, Christus autem Dei*. This finally is the high Priest and Mediatour betvvixt God and man; *Deus homo, compendium omnium mirabilium Dei*.

Conclude vvith all the affections, thy heart can find, vvithout feare or scruple of attributing to much vnto him. Adore him vvith all the Angells of heauen: giue his humanity the *paraben* of this newv dignity of vnion vvith the Deity: & offer thy selfe as his most humble ſlaue, to vvait vpon him, and ſerue him, as long as he shall liue vpon earth.

3. Consider thirdly, howv that most noble & glorious soule of thy Redeemer, at the instant of  
her



her creation & vnion with the Word, casting the eye of her vnderstanding round about, found her selfe inclosed and steeped in the Diuinity, as in an Ocean of blisse: for her object of beatitude she hath the Godhead clearly seen, and securely possessed; for her being or subsistence she hath no lesse, then the Diuine personality; for her companion, in the same being, no lesse then the Diuine nature: for her Father the first person, the second for her spouse, the third for her loue and ioy: *Intus, foris, sursum, deorsum, undique & undique Deus*. Who can conceiue those her adoratiōs, humiliations, thanks-giuings to God, for drawing her so graciously from one extreame of nothing, to the other of the highest Being possible? what loue of God? & thēce what hatred to sinne? what loue of man? & what compassion for his losse? and knowing it to be his Fathers will, what ready offerings of himselfe? what large promises to doe, suffer and die for mans saluation? & this out of pure gratitude to God for his fauours; loue and pity to man, so beloued of God: and hatred to sinne and hell, enemyes to God: so that from the beginning to the ending all is God in Christ.

Cōclude to ioyne with thy Sauour in thanksgining to God, for all the prerogatiues and fauours bestowed on him, & by him on thee. Offer thy selfe freely and really to his seruice; *Parauimus*

*cor meum, Deus, paratum cor meum, ut faciam voluntatem tuam.*

4. Consider fourthly, how soone our Sweetest Saviour began to comply with his Fathers command, & his owne promise, to suffer for mankind: being shut vp for nine moneths in the darke wombe of his mother, not able to move or stirre himselfe, bound hand & foot; vnable to see, heare or vse any other sense: which in other infants is no paine, because they want the vse both of sense & reason; but in our Saviour, who had most perfectly the vse of reason, it must needs be a great paine and affliction of mind, at it would be to any other perfect man. O how truly is it verified in him, *Nescit tarda molimina Spiritus sancti gratia?* he alone could thinke himselfe able to suffer, ere he was able to be borne: to teach vs a good lesson, not to shuffle and driue of from day to day the complying with our obligations, and good purposes, as commonly wee doe. Behold againe & conceiue, if thou canst, how this great Giant, whom the heauens cannot containe, in respect of whose greatnes the whole created machine is but as a moat in the Sonne, is himselfe shrunk vp into this little point of a child, a moat, an atome; thus is Immeasurability become a point, and the circumference a center.

Conclude two principall things, the one to

I

morti-

mortifie and cut short thy appetites and libertyes betime, making all other pretences giue place to Gods seruice: the second, the higher thou art in place or dignity, to humble thy selfe so much the more; according to the counsell of the Wise man, *Quanto magnus es, humilia te in omnibus & coram Deo inuenies gratiam.*

### THE FOVRTH MEDITATION,

*How the Mystery of the Incarnation  
was reuealed vnto S. Ioseph.*

I. **C** Onsider first, how some moneths being passed, it could no longer be concealed from S. Ioseph, but that his Spouse was with child: Who can conceiue the grieffe and perplexity, vvhich oppressed the pious soule of this holy man? on the one side, the signes grevv daylie more and more so euident, that at last they could beare no excuse; on the other side, he vvas so secured and satisfied of her sanctity, chastity and other rare vertues, that he could not force himselfe to censure her innocency: what should he doe? accuse her he durst not; liue with her he could not, being against the law: *Cum esset iustus,*  
being

being a good and iust man, he resolved to leaue her, and seeke his liuing in the w<sup>or</sup>ld: a rare resolution, to take vpon him selfe the punishment; rather then dishonour or disquiet his neighbour: a rare meeknes, to fall into no expostulation or hard termes with her, in a case that so highly touched his honour. The B. Virgin could not but perceiue his griefe by his lookes and sighes; and knew very well the reason of it, and how iust it was on his side: which you may be sure grieved her to the heart, honouring & louing him so tenderly, as shee did: yet shee would not disclose any thing of the diuine secrets, but remitted all to Gods goodnes and prouidence.

Conclude with great compassion of this holy couple; and wish thou couldst afford them any comfort; resolve to imitate this rare vertue, of not iudging or speaking against the honour of thy neighbour, presuming vpon euidence; which God knowes, how seldome wee haue: lastly not to disquiet thy neighbour for thy owne commodity.

2. Consider secondly, how true that saying of the Psalme is; *Multa tribulationes iustorum, sed de omnibus his liberabit eos Dominus*: God almighty doth vse to send great afflictions to his best and most beloued seruants; and vwhen all seemeth to be lost and past remedy, then cometh he in, and

in a trice cleareth vp all stormes, and rednceth the sunne of comfort. So it happened with holy Ioseph; for *Hac eo cogitante*, and finding no way to solue and quiet so conuincing doubts, an Angell was sent vnto him, to reucale vnto him the Mysterie of the Incarnation; to testifie the innocency of his Spouse, *Noli timere accipere Mariam Coniugem tuam*; and to constitute him chiefe Tutor, nay foster-Father of the onely Sonne of God: a charge of greatest confidence and dignity vnder heauen. What amazements possessed the holy man, at such wonders & mysteries? what ioyes enlightned and overflowed his heart, to find so great innocēcy, where he most desired it? what gratitude and thanks to God, for so great a dignity? how with confusion in his heart, shame in his countenance, and teares in his eyes, did he goe to the B. Virgin, and aske her forgiuenesse for the suspitions & iealousies, he had conceiued of her &c. where these two Seraphins of the earth fell into new thanks and prayses of the Diuine prouidence & goodnesse.

Conclude to receiue aduersities, which way so euer they come, as from the hand of God, & as speciall pledges of his loue towards thee; & recurre vnto him with humility & confidence for the redresse of them. Congratulate with this holy couple for the joy & comfort which God hath  
sent



sent them; & offer thy selfe most ready to their service.

THE FIFTH MEDITATION,

*Of the rare sanctity of the B. Virgin, & Saint Ioseph her Spouse.*

1. **C**ONSIDER first, that if it be true, as it is most true, that according to the charge, office & place, to which God Almighty raiseth a man, he doth proportionably bestow vpon him his gifts & graces, fit for the executing & complying with the layd dignity: it must follow most certainly, that no creature of this world hath or shall euer attaine to the perfection and sanctity of the B. Virgin and S. Ioseph: for none haue, or euer shall come nigh the dignity of their place and calling. For first the Virgin Mary, was euer ioyntly a Virgin and Mother: (*Præuilegium Mariæ quod nulli dabitur*) and Mother of the true and liuing God, conceiuing him really in her wombe, bringing him forth, feeding him at her brest, treating him as her child, her Sonne; and he againe euer calling her Mother, obeying and respecting her for such. *O cui aliquando Angelorum dictum est, Mater mea es tu* S. Ioseph alio hath two wonderfull titles; true

& reall Spouse & husband of the Virgin Mother of God, and consequently her head & Superiour, and so reuerenced and honoured by her: next the chosen Tutour & *Nutricius* of the Sōne of God, and his esteemed Father; so called by the Euangelist and the Virgin Mother her selfe; and no doubt but Christ also commonly called him Father, respecting and seruing him no lesse, then if he had been so really & naturally.

Conclude to frame and settle in thy minde a true opinion and esteeme of these two Seraphins of the earth; and neuer doubt to attribute vnto them, vwhatsoever is not Essential to God, but may be communicated to creatures: offer thy selfe for their deuout seruant; & praise & thanke God for their sanctity & dignity.

2. Consider secondly the happines S. Ioseph had to be the first man, that saw the Sonne of God incarnated and borne in the shape of man; vwho tooke and lulled him in his armes; vwho led and carried him in his bosome many a time; and as oft killed that diuine face, *In quem desiderant Angeli prospicere*: vwho hath earned bread for the Sonne of God & for his B. Mother, vwith the labour of his hands, & sweat of his brow. Finally taught him to speake, vwho is *Verbum Patris*; taught him the trade & art of a Carpenter, vwho is *Artifex & fabricator mundi*; gouerned, ruled & bred

bred him, as his Father, Master, & Tutour. On the other side he vvas obeyed, folloved & vwayted on by our Sauour, no lesse, then vve see other pious children doe their parents. Behold if thou canst Ioseph sitting at the head of the table, as Lord & Master of the house, vvith the Virgin Mother by his side, and the Sonne of God vvaying at table, bringing and carrying of, vvhat vvas necessary &c. to the infinite confusion of his parents, & the astonishment of Angells. Novv vvho can conceive the invvard gifts & vertues, vvwhich this Diuine child instilled into the bosome of this his father, at all times & occasions? vvhat illustration? vvhat raptures? vvhat ardours? doubtlesse no vertue vvas vvanting, vvhere the source and first spring of all vertues vvas an Attendant and scholler.

Conclude to imitate this holy Patriarch as thy speciall patron in tvvo things; the one is, to serue and doe for the seruants of Christ, vvhatsoever shall lie in thy povver at all occasions; remembering his vvords, *Quod uni ex minimis meis fecistis, mihi fecistis*. The second, to have a vvonderfull zeale & care of purity both of minde and body: for beleue it, hell is not so foule & displeasing to the company of *Iesus, Maria, Ioseph*, as is the least taint of vnchastity.

3. Consider thirdly, the innumerable and vn-

speakeable graces, priuiledges, and prerogatiues of the B. Virgin Mary. First her naturall complexiō of body was most beautifull and rare, and the composition of her mind most settled and perfect; so that shee stricke modesty and reuerence in'o any that beheld her. Next for her supernaturall gifts; shee was conceived without the spot of originall sinne, which all the children of Adam are subiect to: hence followed that shee was free from *Fomes peccati*, and that inward warre, which wee all feele and groane vnder; so that her inferior part was euer at the becke of her will and reason. Then was her soule filled brim-full with grace, charity, and all the vertues & gifts of the holy Ghost: nay so singularly confirmed was shee in grace and sanctity that shee neuer committed the least veniall sinne in all her life: a rare wonder, that a humane creature in a fraile and mortall body, should in so many incident occasions neuer erre, neuer offend in the least word, thought, deed or motion interior or exterior; but all ruled with reason, and leuelled to the will of God. Again no looner conceived, but endowed with the perfect vse of reason, actually to know and loue God; and these acts shee neuer intermitted in the whole course of her life, but whether waking or sleeping, shee vvas in a perpetuall act of the knowvledge & loue of God; & hence followged

an augment & increase beyond imagination, of grace, charity & sanctity in her soule; farre surpassing the sanctity of all the Saints & Angells together, as Diuines doe hold: see how vvor-  
thilie the Angell saluted her *Plenam gratia*, full of grace, aboue all other creatures.

Conclude vvith admiration, thanks-giuing, and vvhat else thy deuotion to the B. Virgin Mary doth afford.

4. Consider fourthly, that besides all the titles & prerogatives of the B. Virgin, these two are most singular and proper vnto her: the first, that all the gifts of grace and glorie, vvhich come from God, come to vs all *Mediante Maria*, by her intercession: *Totius boni plenitudinem*, quoth S. Bernard, *posui Deus in Maria*, *ut proinde siquid spei in nobis est, siquid gratia, siquid salutis, ab illa voverimus redundare*. So that as God the Father vvill haue all our prayers and petitions sealed or signed vvith the name of his onely Sōne *Per Dominum nostrum Iesum Christum*; so God the Sōne vvill haue all our petitions to him presented and dispatched by his Mother: hence S. Anselme vvvas not afraid to say, *Veocior nonnunquam est salus innuocato nomine Maria quàm innuocato nomine Iesu; non quod illa potentior sit (nam per illum ipsa potens est) sed quia matrem vult filius sic honorare*. The secōd, that a great signe of ones pre-  
desti-



destinatio or reprobatio, is his deuotio or neglect of the Virgin Mary. S. Anselme; *Sicut omnis, ô beatissima, à te amatus, & à te despectus, necesse est ut mereatur; uia omnis ad te conuersus, & à te respectus impossibile est ut pereat:* and S. Bonauenture; *Qui dignè coluerit illam, iustificabitur, & qui neglexerit illam, morietur in peccatis suis:* and then concludes thus; *Non solum in te peccant, ô Domina, qui tibi iniuriam irrogant, sed etiam qui te non rogant.*

Conclude, as thou hopest for the fauours of God, and as thou tenderest thine owne saluation, to settle in thy soule a constant and solid deuotion towards the B. Virgin Mary; not a verball and outward show onely of deuotion, as many vse, but a true and solid one, which consisteth in an vnfaigned imitation of her vertues; especially of her burning charity to God and man, her purest chastity in mind and body, and her lowest humility: imitate these and then confide in her, as in a most louing Mother; for she hath two breasts, the one of fauours & graces for the iust, the other of pity & mercy for sinners.

# THE SECOND CHAPTER,

## Of the Natiuity of our B. Sauour Christ Iesus:

**O**F all the mysteries of our B. Sauour, this of his Natiuity is the sweetest, and of most delight to a deuout soule: for of this day the Prophets sing, *Montes stillabunt dalcadinem, & colles fluent lac & mel:* this day the Angell, begin, *Gloria in excelsis,* & the holy Church; *Melliflui facti sunt Celi &c.* here shall wee find all the motiues of loue and compassion, with rare examples of all vertues.

### THE FIRST MEDITATION.

*Howv our Sauour vvas borne in Bethlem?*

I. **C**Onsider first, how God hauing promised by his Prophets, that his Sonne, the Messias, should be borne in Bethlem, he moued now the Roman Emperour, by his edict to command all forthwith to repaire vnto the City or place of their origen or of-spring, and there to register

gister or enroll themselves, as his subiects and vassalls, paying also a peece of money for tribute: hence S. Ioseph and the B. Virgin being both of the Royall stock of Dauid, repaired forthwith to Bethlem the ancient place of Dauids birth: so sweetly doth the diuine prouidence order things, that what hee hath so firmly determined, yet seemeth to succeed by chance. See the humility of the Saujour of the world; vvhich, yet vnborne, disdaineth not to offer tribute as vassall to a terrene King: see the obedience of Ioseph & Mary, that is the Father and Mother of the Sonne of God, without delay or excuses (how many so euer they might lawfully haue made) taking this long and troublesome iourney; to teach vs humilitie and obedience to our Superiours, how bad and vnvorthy so euer they bee. See these holy travellers, vvhats toile and discommodities they endure, being so poore as they were; our Lady great with child; the iourney long, of foure dayes trauell; the time rigorous, being the depth of vvinter and cold; the vvayes full of people; lodgings hard to be found &c.

Conclude to imitate on all occasions these vertues of humility and obedience, vvithout feare of dishonouring, forsooth, thy person or dignity: then compassionate these poore pilgrims, & offer thy selfe for their seruant, that is, ready to trauell

or labour in any thing vvhich shall be to Gods honour, and their: in the interim offer all the actions & labours of thy present place, office, or condition.

2. Consider secondly, how coming to Bethlem, vveary, vvet, and benighted; and seeking for a lodging, all the towne could or vvould afford them none: alàs the King and Queene of heauen are poore, vvithout mony & attendance; and so are at every doore freely and regardlessly cast of, & bad, Bee gone; vvhereas the gallants of the vvorld, & amongst them most horrid sinners, are before their face inuited and conducted in vvith cap & torch. How *ad literam* is it now verified, *In propria venit et suum non receperunt?* how many of his lineage and nigh kindred vvere the first, that cast him of? vvhat shall they doe? or vvwhether shall they goe to shelter themselves from the rigour and violence of a vvinter night? But stay; holy Ioseph after long search, hath found out a caue, a stable, or stall, on the out-side of the towne-vvall; a very commodious lodging, you may be sure; for as yet in all that throng of people, noe mā had taken it vp for their horse or asse. O diuine Saviour! how doth thy voluntary poverty & vvant of all things confound our ease, intemperance, & excesse in our apparell, diet and bed? at home in Nazareth, thy mother, though  
poore,

poore, yet could not want some accommodatiō, of a fire, a bed, a stoole : but here thou vwill find nothing but a manger.

Conclude with shame & sorrow for thy owne ease, indulgence & pampering of thy selfe; if thy meat or drinke be not iust to thy palate, all the house shall heare of it; if thy bed be not well made, or thy sleep disturbed, what grumblings the next morning? ô Christian soule, for shame looke vpon thy Saujour, and his Mother in the stable of Bethlem. Aske also humble pardon for the thousand of times, that he hath knocked at thy heart for entrance, & thou hast reiected him, and entertained sinne and vanity.

3. Consider thirdly, how the B. Virgin entring into the stable, and knowing how nigh her time was at hand; presently conceiued, that that was the place, which the Eternall Wisedome had chosen for his entrance into this world, the stable his palace, and the manger his Salamons bed or couch: wherefore cleansing it, as well as they could, they sat them downe to a short rest. When behold after a while the Virgin Mother, finding in her soule new and sudden ioyes, and a heavenly sweetnes in her heart, so great and ouer-swelling, that knowing her houre was come, at the point of midnight shee cast herselfe vpon her knees; with eyes, heart, and hands lifted vp to  
hea-



heaven, raised about her selfe in diuine contemplation, and being altogether in burning flames of loue, behold shee seeth lying before her on the ground a child, naked and trembling with cold; more cleare than the starres, more bright than the Sunne; falling from her wombe, like ripe fruit from the bough, without touch or spot of her Virginnall integritie; as the ray of the Sunne passeth the glasse without hurt, and with new lustre. Shee quickly taketh him into her armes, with a most feeling affection, both of respect & loue; respect, as to her God and Creatour; and so kisseth his feet; of loue, as to her true & naturall child and Sonne, and so layeth him betweene her breasts, cherisheth his cold face with her owne, wrappeth him in the poore clouts, shee hath &c. awake ô my soule, awake, and consider these things, as thou canst, for all words fall short of expression.

Conclude with all the affections of thy heart together, for here are motives for all; of ioy, for thy Redeemer is borne; of compassion, for he weepeth; of contrition, for thy sinnes are the chiefe cause of his teares; of welcomes to him, & congratulations to the Virgin Mother, *Virgo ante, in, & post partum*. Offer thy selfe a fresh to Iesus, Maria, Ioseph; for now they may haue need of thee, if thy carriage make thee not vnworthy.

4. Consider fourthly, & behold him layed in the manger, vpon a little hay or straw, betwixt an oxe and an asse; tied and swaddled vp in poore and course bindings, yet so strongly, that he can stirre neither hand nor foot, without his mothers helpe: ô who hath tyed vp this mighty Giant? who hath contracted this vast immensitie beyôd heauen and earth, into the narrow compasse of a manger? is not this the *Sapientia Dei, quæ extendit se a fine ad finem?* the *Aeternum & coæquale verbum Patris?* unde ergo adeò extenuatum, adeò abbreviatum? is not this as man, the Emperour of the world, the commander of life & death? and who feedeth the birds of the aire? how then so poore, so abject, so in want of sustenance? is not this he, who is so high, as none can be aboue him? and now againe so low, as no man beneath him? what force or art hath brought together these two ends, so extreme & distant? truly nothing but the force of goodnes, and the art of loue: *Quid violentius?* quoth S. Bernard; *triumphat de Deo amor: quid tamen tam non violentum?* amor est. The loue of thee and the desire of thy saluation haue wrought these wonders: and yet (ô blind vngatitude!) more there are that will not belieue them, then the belieuers, that render due thanks or gratitude for them.

Conclude to be most gratefull to the diuine  
goodnes,

goodnes, *Non verbo, sed opere*, by imitating thy  
Saviours loyvlinesse, humility & pouerty: re-  
member, that his bands & restraint pay for thy  
liberties and vandering: thanke him for it, and  
giue him no further occasion for the like.

THE SECOND MEDITATION.

Of the Angells & shepheards ioy at our  
Saviours birth.

**C**ONSIDER first, how true that saying of our  
B. Saviour is, *Omnis qui se humiliat, exal-*  
*tabitur*; for the supreme & Eternall Father, being  
vonderfully pleased at this his Sonnes extreme  
humility, caused presently all the Citizē of hea-  
uen to honour & solemnize this birth day of his  
onely Sonne & Heire, *Sicut in vna primogeniti. Re-*  
*gis*: & as S. Paul sayes, commanded all his Coun-  
tiers & Grandies to adore him for their Lord &  
Master: vvhich they all most promptly & hum-  
bly performed, descēding invisibly vvith all their  
Hierarchies and Quires vnto the stable and man-  
ger of Bethlem; vvhere this great Infant-Prince  
lay; vvhere bowing full lovv their tall heads  
vvith singular humility, reuerence, and loue,  
they acknowledge, sveyare, and adore him for  
K their

their highest God of glory, and sole Monarch of the created vniuerse: ô how the eagle-sighted Cherubins shrink v p, confessing their ignorāce in respect of his wisdom and knowledge? how the Seraphins flaming in the loue of God, esteeme themselues ycie and frozen in respect of his charity? how doe the Thrones stoope; the Powers tremble &c. and all begin here with Celestiall melody their Christmas Caroll of *Gloria in Altissimis Deo &c.*

Conclude & enter in after all the Angells and Princes of glorie; yet with leaue of the Virgin Mother thy Lady; & prostrating thy selfe at the feet of thy young Lord, acknowledge him, for thy Lord, thy God, thy Sauour; & thy selfe for his creature, his vassall, his seruant: thanke and blesse both him and his Father for his nativity, so humble, so poore; & lastly say *Amen* to all the Angells prayses: remembring that hee is not borne for them, *Sed propter nos homines & propter nostram salutem.*

2. Consider secondly, how the holy Angells going from the stable, where they found & adored their God become man, began thence forward to treat more familiarly with mankind, as their friends, and companions, which formerly they seldome or neuer did; but alwayes in thunder, terrour and maiesty: and with good reason, seeing

## *The second Chapter.*

147

seeing our nature is now nigher allied to the Godhead then theirs. But stay; to vvhom are they hasting so at midnight to giue these ioyfull tidings? to the Kings or Potentates of the vvorld? ô no; they giue noe audience at that time of night; noe entrance, but to their pleasures, ease and sleepe: to the great clarkes and polititians? nothing lesse: they are all too busie in their plots, vviles and circumuentions: and generally all full of pride, presumption, vvantonnes and ease; and so most vvunworthy both of the message, & the Messengers. They goe to poore, simple, innocent shepheards, vvatching and guarding their flocks vvith labour and diligence; & so most fit and prompt to receiue the comfort of this heavenly message, and to find out the Sauour of the vvorld in a cottage, stable and manger, places & termes vvell knovvne to their vocation.

Conclude two things, if thou desirest the visitation of Angells and heavenly tidings or inspirations: the first, to empty thy heart from the affections of honours, riches, and pleasures; and to vveane thy body from ouer much sleepe, ease and gluttony, vvwhich quite choke vp the plants of vertue: the second, to be euer carefull & vvatchfull ouer the charge, vvwhich God hath put thee in, be it great or small: and then neuer doubt but God vvill inspire thee, and his Angells assist thee



in all thy endeauours.

3. Consider thirdly, how these poore and deuout shepheards had no looner heard the good tidings of the Saviour of the world borne in Bethlem, and laid in a manger; but presently cutting of all delayes and excuses, that very night hied themselues thither: *Et venerunt festinantes, & inuenerunt Mariam & Ioseph & infantem positum in praesepe.* Where giuing first account to S. Ioseph and the B. Virgin how they were sent thither by an Angells voice, to adore their little God, and new-borne Saviour; with leaue they crept to the manger, and were the first that in this world beheld that diuine face, *In quam desiderant Angeli prospicere:* O with what humility did they kisse his feet? with what heartinesse did they thanke him for his coming, to redeeme the lost world? with what deuotio did they offer him their poore & small gifts, a cheese, a loafe of bread, or a dozen of egges? with what feeling did they pity his hard, needy & poore estate? & finally with what diligence did they labour to helpe & cōfort him, fetching wood, making a fire, stopping vp some breaches against the weather &c. O how gratefull vvas this their seruice to the diuine child? how was hee pleased? how thankfull for it? how did hee reppard and send them away vvith their hearts brim-full of ioy & heauenly light? *Et re-*

*per se sunt Pastores glorificantes & laudantes Deum.*

Conclude to follow Gods inspirations & callings vvith promptnesse, shaking of all sloth and tergiversation: and what thou dost doe or gine for God almighty his sake, though neuer so small, though a cup of water, doe it with a ready heart and sincere intention.

4. Consider fourthly, these last words of the Euangelist; *Maria conseruabat omnia verba haec. conferens in corde suo.* The most Sacred Virgin ioyned hence forward in one both the parts and exercises of Martha & Mary: as Martha, that is a true & louing mother, shee was most carefull and watchfull ouer her little sonne, swadling & vnswadling of him, gining him the breast, lulling him a sleepe, &c. & with what reuerence, humility, and loue did shee performe these things? shee neuer tooke him in her armes, but first falling on her knees, shee adored him as her God; shee neuer gaue him sucke, but on her knees; shee neuer wrapped him vp, but kissed his feet. Neither did all these functions any way hinder, but rather increase the contemplations of Mary: when the diuine child was sleeping or sucking, then was shee *Conferens in corde suo*; comparing the two extreames, which encountred in these mysteries: as first, the immensity & maiesty of her Sone with his present littlenes and weaknes: his celestiall

lestiall Palace, and throne with the stable and manger: the reuerence the Angells did him, vvith that of the poore shepheards presētly following: vvhat the Prophets had said of him, to vvhat shee now sayv: these vvith others vnspeakable, vvhere her hourelv conferences.

Conclude to imitate the B. Virgin and her spouse S. Ioseph, in both these vvayes; so that thy function or charge hinder not thy contēplatiō & meditation, but let both runne together: reflect & be ashamed, vpon vvhat light occasions & pre-  
tences, the first thing left off or omitted are thy meditations; the least toy is sure to be preferred before them: ô for lone, shame, or our ovvne good, let vs amend this sloth: let God be first served, and our loule first fed.

### THE THIRD MEDITATION,

#### *Of the Circumcision of our Sauour.*

I  
• **C**onsider first, hovv our Sauour, though euery vvay free from the lavv of Circumcision, yet hee vvould vndergoe it, out of the desire hee had to suffer for man; and to giue him example, hovv hee ought to obey, and comply vvith Gods lavv; and not, as vvee vlt to doe, seeke all excuses, cases, and elcapes vvee can to auoyd it. Behold S. Ioseph vvith the knife in his hand,

hand, trembling to giue such a blow: the B. Vir-  
gin her heart pierced vvith griefe, her eyes svim-  
ming in teares, yet vvith inuincible courage of-  
fering her naked Sonne to the knife: and the in-  
fant himfelfe, well knowing the bitternes of the  
stroke, feared it wonderfully, & yet ioyntly  
would haue them giue it. Which no fooner done,  
& his most pure and precious bloud running all  
about him; as on the one fide hee cryed out bit-  
terly, with teares and fobs, as other infants vfe to  
doe, fo on the other fide hee manfully bore it &  
offered it to his Eternall Father, as a pledge, that  
one day hee would pay in the fame coine the laft  
drop in all his body. Who can conceiue here the  
teares & compaffion of his parents? how his mo-  
ther wrapped him in her armes, laid him to her  
breast & bolome? ô my Sonne, quoth shee, my  
Lord, my God, my Spoule; suffer quietly, what  
thou haft voluntarily vndergone; *Nam verè Spon-  
sus sanguinum tu mihi es &c.* as thy deuotion shall  
ferue.

Conclude two things; the first, willingly to  
suffer fome what for thy owne finnes; feing thy  
Saviour beginneth fo foon to shed his bloud for  
them: the second, to obey most promptly the di-  
uine law without tergiuerfation or excuse; as al-  
fo to comply with all the obligations of thy ftate  
and condition, whatfoeuer it cost thee; feing it

hath cost Christ his blood to doe it.

2. Consider secondly, the admirable charity & most profound humility of our B. Sauour in this act of Circumcision: his charity both in shedding his precious blood at eight dayes old, whereas the promise and contract, as I may say, with his Eternall Father, was onely to doe it at thirty three vpon the Crosse: as also in taking on himselfe the smart, paine, and shame of circumcision, to free his Church and faithfull people from so heavy a yoke; and that holy Baptisme so sweet, so ealy, should succeed in its place; so that, like the Pelican, hee wounds himselfe to feed vs; & as a louing nurse takes the purge to cure the child: blessed be euer such loue, such charity. Now his humility farre exceedeth here, that of being vwhipped, crownd and nailed to the Crosse; for all thole vvith vvhatsoever els, may happen to innocent men; but circumcision is the badge, the *Sanbenito* of a Ievv, that is, a sinner, instituted by God himselfe to that end; and to that onely end vled and applied by that his people: so that our most pure and innocent Sauour by this act of Circumcision in fact acknowvledged himselfe like other infants *In similitudinem peccati*, or like a sinner: a thing point-blanke opposite both to his diuinity & also humanity, as vnited to that person. In his Incarnation hee became man; in his nation-



ty a poore man; but in the Circumcision hee put on the liuery of a sinfull and vvicked man: *Obscure Calisuper hoc.*

Conclude vvith shame in thy face, and teares in thy eyes, to condemne thy vvonted pride & hypocrisie, that is, to be a sinner in thy life and actions, and yet to scorne and swell, if any man call or esteeme thee so: turne to thy Sauour vvith humility, desiring at least not to be esteemed better then thou art; and with loue in labouring to giue him content in all things, what so euer it cost thee; and in hauing a most tender care and zeale of his honour in all occasions.

3. Consider thirdly, that although our B. Sauiour freed vs, and ended in himselfe the ceremoniall and carnall circumcision; yet he would haue vs imitate him, & practice in our selues the spirituall one, which is called *Circumcisio cordis*. He shed his blood for vs seauen seuerall times: in his circūcision; in the garden, where he sweat blood; vvhe scourged at the pillar; vvhe crowned vvith thornes; vvhe stripped on mount Calvary, vvhere all his vvounds bled a fresh; when he was nailed on the Crosse vvith foure nailes; & lastly vvhen his side vvvas opened vvith a lance, vvhe his last blood came forth mixed vvith vvater. These are the *Septem ostia*, or the vvell-heads, vvhece the 7. Sacramēts & all other graces flow into the lappe of the

Church. These are the seven Circumcisions, he would haue vs imitate; the first in our exterior senses; the second in the interior, especially in those two of Anger and Concupiscence; the third in our proper and selfe will; the fourth in the stubbornesse of our vnderstanding; the fifth in our temporall aboundance, to helpe our neighbour; the sixth in all our vanities, riots, and superfluities; the last in the very middle of our heart lancing and opening a passage for all grosse and noxious humours to runne out at: and thus pure and holy, to enter our selues amongst the familie and true children of our B. God and Saviour.

Conclude to circumcise and purge thy selfe two wayes; first by thy owne hād, in mortifying & bridling all thy passions, appetites, and disordinate affections; secondly, in bearing with patience, what crosses so euer shall fall vpon thee by others, with what intention so euer they doe it, good or bad.

#### THE FOVRTH MEDITATION,

*Of the most holy name of Iesus.*

1. **C**onsider first, how true it is, *Qui se humiliat, exaltabitur*; for whereas the Sonne of God did cast and abase himselfe so low in the act of circumcision, as to suffer the marke or brand

of

of a sinner to be imprinted on his virginal body: presently his Eternall Father would honour and exalt him with the name of Iesus, that is the Saviour or Redeemer of sinners; to giue all the world to know, how farre his most innocēt sonne was from being a sinner himselſe; so farre, that he onely was able to pay and satisfie for all the finnes of the world. And againe this name of Iesus would he haue preferred before all his other names & titles; and so authorisēd, esteemed and reuerenced of all, both men and Angells; *Vt in nomine Iesu omne genu flectatur, terrestrium, caelestium & infernorum*; men and Angells with loue & reuerence; the deuills with feare & trembling. O with what ioy and spirituall sweetnes did Ioseph & the Virgin mother pronounce first this most delicious name; saying. Iesus is his name; as well knowing the excellencies and *grandezas* included therein: and the Angells, no doubt, present made low reuerence & obeysance at the first sound thereof. But aboue all the holy Infant accepted this name with greatest ioy & content, thanking and promising his Eternall Father, to comply entirely with the obligations it brought vpon him, what labour & paines so euer it should cost him.

Conclude euer to worship and reuerence this holy name of Iesus with all thy heart, tongue & knee: thanke the Eternall Father for all the honour

nour he hath donne his Sonne by this name; and begge of him, thou maist euer feele the sweetnes and vertue of it in thy heart.

2. Consider secondly, how perfectly our B-Saviour complied with the obligations of this name of Iesus; for his whole life and death was ordained to nothing else, but to our good and saluation; well may he be compared to the *Lignum vitae*, or tree of life specified in the Apocalyps; *Per menses singulos reddens fructum suum, & folia ligni in sanitatem gentium*; where wee find the trunk, the fruit, the leaues: The Tree or trunk was of life; for in his life he taught vs, by his death he redeemed vs, with his resurrection he receiued vs, in his ascensio & sitting at his Fathers right had, he pleadeth & secureth our saluation, and is our Iesus: The fruit came euery moneth, that is continually through the whole yeare; for he neuer ceased day nor night, sleeping nor waking, to contriue and perfit our saluation; for this he fasted, watched, prayed, trauelled, rounded incessantly sea and land, poore, needy, bare-foot, and euery where persecuted, slandered, calumniated; and all this to shew & proue himsele our Iesus. The leaues were *Salus gentium*, the health of nations; for how many thousands did he heale, both corporally & spiritually, where-soeuer he went? his words raised the dead to life, a glance of his  
eye

eye turned sinners to Saints; the touch of his hād cured all infirmities; the spittle of his tongue cured the blind; the hem of his garment stopped the fluxe, in fine; *Virtus de illo exibat & sanabat omnes*; his sacred humanity had not a lease, a thought, a motion, but was to vs health & Iesus; though to himselfe paine, sweat & blood.

Conclude with humble, yet hearty thanks vnto this thy Iesus for all: confide in him in all thy aduersities and say; *Ecce Deus Saluator meus, fiducialiter agam & non timebo*: let health, life and all faile me; *Ego tamen in Domino gaudebo & exultabo in Deo Iesu meo*: resolute also to comply with the obligations of the names thou bearest, of Christian, Scholler, Priest, Superiour, or subiect &c.

3. Consider thirdly, that this name of Iesus, *Est nomen super omne nomen*: infinite are the titles and names of our Sauour, both as God, & as Man; as God, the Lord God of Sabaoth, the God of hosts, Iehoua, omnipotent, most fearefull, most terrible: as man, Christ, *Emanuel, admirabilis, Consiliarius, fortis, Princeps pacis &c.* but forgetting, as it were, all his other titles, he hath exalted this of Iesus aboue all, in this doth he glory, this he receiued at the first shedding of his blood: this did he fixe ouer his Crosse, vhen he triumphed ouer death: this doth he keepe now in heauen: & this shall come thundering before him at the day of iudgement;



mēt: to this alone doth he command all heads to incline, all knees to bow; with the sound of Iesus doth he comfort the hearts of his faithfull in their aduersities, and most at the houre of death; with this doth he raise the dead; that is, sinners to pardon and grace; with this doth he rout & dispell all the foule legions of hell & his enemies; finally, *Non est aliud nomen sub calo datum hominibus, in quo oporteat nos saluos fieri.* The reasons why our Saujour doth himselfe glory so much in this name, and will haue vs to reuerence it so much, may be two; the first is his loue to man, for Iesus signifying the Saujour of men, keepeth vs in memorie of his infinite charity towards vs: the second, because it is not a name descending to him from his Ancesters, or giuen him by chance, but atchieued by his owne valour, and the cost of his bloud, and so hee triumpheth by it ouer his enemies.

Conclude to glory, reioyce and confide alwaies in this most sweet and delightfull name of Iesus; haue it euer in thy heart vvith loue, in thy mouth vvith respect, in thy knee vvith reuerēce.

4. Consider fourthly, that as Christ, that is, the Sonne of God, become man, containeth in himselfe as in a store-house all the perfections both of God and all his creatures: so doth this name of Iesu; as a *compendium* or *epitome* include all the other

other names both of his godhead & manhood: for Iesus signifieth the Sauour of men; now to be such a Sauour, first he must be true God, that is Eternall, Omnipotent, Infinite, Immense &c. all these therefore doth the name of Iesus containe: againe that he might merit and suffer for vs, he vvas to be also true man; and not onely that, but a man also most vvise, most holy, most innocent, iust, humble, patient; and aboue all most sweet and louing: and as a man to haue perfect health, hee must be found in euery lim and member of his body; so to be a perfect Sauour, as ours vvas, he must be endevved vvith all sauing qualities and perfectiones: he must be therefore our Father, our Pastour, Master, King, Priest, Espouse, Friend &c. & all these doth this sweet name of Iesus import: so that, vvho nameth Iesus, nameth God and Man, that is, all perfectiones, all excellencies created & increated.

Conclude, to settle in thy heart a singular deuotion to the name of Iesus, vvith S. Paul, vvho nameth it in his Epistles aboue fise hūdred times, and his head being cut of, yet kept the name of Iesus in his mouth; with S. Ignatius, in vvhose heart it was found written in letters of gold; and with all, that euer haue been deuout and holy soules: secondly doe all to the honour and glory of this holy name: *Omne quod facitis*, quoth S. Paul,

Paul, *in verbo, aut in opere, omnia in nomine Domini Iesu Christi*: thirdly confide aboue all things in this name, *Quodcumque petieritis Patrem in nomine meo, dabit vobis*: in all occasions, in all necessities say vvith S. Anselme: *O bone Iesu, propter honorem nominis tui, esto mihi Iesus, & salua me.*

### THE FIFTH MEDITATION,

#### *Of the adoration of the three Kings.*

**C**ONSIDER first, the great loue & care, that our good God hath of vs: the Sauour of the world was no sooper borne in the stable of Bethlem, but presently he sent out his messengers to call vnto his knowledge and seruice all sorts of peoples; an Angell to the Iewes, a starre to the Gentiles: but who gaue eare to this message? who followed this calling? *ô* how fearefull is that sentence, *Multi sunt vocati, pauci vero electi*: but three poore shepheards from Iury, & but three Wise men from the East: and yet the starre was seen and wondred at by many more; & the shepheards also told many more in Iury, that the Messias was borne. See the speed, zeale, & resolution of these deuout Princes; in thirteen dayes, and those short & troublesome, in the midst of vvinter to post ouer so long and vast a iournie: to  
enter

enter into forraine Dominions without licence, & without feare to proclaime a new King borne to the Ievyes, in the midst of Ierusalem, in the very court and face of Herod, the bloudest Tyrant, that ever lived, and ever quaking at the sound of a successor; and who afterward for feare of one, killed his owne Sonne: then to make no stay in the viewvng of that most ancient & famous City, but hied them presently to Bethlem, as they vvere directed.

Conclude to imitate these holy Kings, as well in following readily Gods callings and inspirations, without regard of vwordly respects or difficulties; least thou proue one of the *Vocatus non electus*: as also having once embraced the vway of vertue, to followv it with all diligence, zeale, and feruor, untill thou find thy Christ: o who can tell me, what we lose sometimes by our sloth, & tepidity in our prayers, meditations, and communions?

2. Consider secondly how departing from Ierusalem towards Bethlem, the starre re-appeared, and led them to the stable of Bethlem; where casting forth greater light, new rayes, and splendour, gaue them to vnderstand, that they vvere at their iourneys end; *Et gauisi sunt gaudio magno valde*: but as their ioy was great, so no doubt their vvonder and astonishment was nothing

lesse, to see how farre otherwise things outwardly appeared, then they had hitherto imagined; they thought to haue found a new-borne King, most poverfull, most rich; sumptuous in his palaces, courtiers and seruants; and therefore they went first to Ierusalem the regall City, with *Ubi est qui natus est Rex Iudaeorum?* but here what doe they find? *Inuenerunt domum* (which was a stable) *inueniunt puerum cum Maria matre eius*, a young maid with a child in her armes; for it is not mentioned that Ioseph was there: O what would humane iudgement, what would the great Sages and Politicians of the world haue thought here? marry haue turned their backs, and thought them selues deceived: but not so these holy and truly Wise men; they gaue more credit to the diuine calling, then to humane reason; and so entring saluted most humbly the Virgin Mother; gaue her account of their calling, & all that had passed at Ierusalem, and by the way; begged leaue of her, that they might adore that her little Infant, whom they acknowledged for their God and Creatour &c.

Conclude to thanke God daylie for calling thee to the Catholike faith, by the starre of his holy grace and inspiration: next take heed of curiosity in matters of faith; for belieue it, they follow not the rule of shallow reason or policy, but  
a more



a more hidden and higher straine; so that, *Qui scrutator est secretorum, opprimitur à gloria.*

3. Consider thirdly how these deuout Princes, & the first pilgrimes of the holy land, hauing obtained licence to make their adoration; presently opened their coffers and rich treasures, which they had prouided; and prostrating themselves at the Infant Iesus his feet, acknowledged him for the true & liuing God; for the soueraigne King of the whole vniuerse; and for a true mortall and passible man; and therefore offered themselves vnto him, as creatures vnto their Creatour, as slaues and vassalls to their Soueraigne; & as seruants to wait & assist him in his necessities; which also they signified by the gifts they offered; for the Incense signified their adoration of him as God; the Gold, their tribute, as to a King; the Myrre to comfort & strengthen him as a mortall man: *Aurum, thus, myrrham, Regis hominis, Deoque dona ferunt.* The diuine Infant spoke not vnto them with outward voice, but in his countenance he shewed his ioy and content; and in their hearts he spoke a new language vnto them, filling them full with the three spirituall gifts correspondent to theirs; to wit, faith, hope, and charity: by faith, as in a cloud of incense, they saw the whole mysterie of the Incarnation with the rest of our holy faith: by hope, as in the bit-

ternes of myrrhe, they expected mans redemption by his death and passion: and by the purest gold of charity their soules were inflamed and vinted vnto him.

Conclude to make after them thy adoration in like sort; and vwith gifts of thy heart, not vnlike, offer him the incense of faith and religion; the gold of loue and piety; the myrrhe of penance & mortification; and if thou doe this feelingly, and sincerely, thou wilt find him *Largum remuneratorem*.

4. Consider fourthly the vnspcakable ioy and content, which the diuine Infant Iesus conceived in his soule, to see so timely fruits of his Incarnation & Nativity: for in these three men was principiated the calling of the Gentiles to saluation; the conuersion of the whole world; the confusion and dispossessing of the Deuill of that vniuersall tyranny, he had so long borne ouer poore man; thence the infinite glory of God, conquering the deuill & world in his Saints & Martyrs of all sorts: no man can expresse this his ioy, but himselfe, who onely knowes the true value of soules, and the loue his Eternall Father beareth them. The B. Virgin also & S. Ioseph bore a great share in this his ioy: o with what Iubilees of her heart, what inflamed thoughts, what watry eyes, did shee blesse, thanke & prayse the E-

ternall

ternall Father, for that now the clouds of infidelity began to disperse, and the light of Gods knowledge to extend it selfe beyond *Indes*, ouer the face of the whole earth: that now began the Reigne & Kingdome of her Sonne, so long since foretold by the Prophets, & lately promised her by the Angell.

Conclude and ioyne thy selfe with *Iesus Maria Ioseph*, and adde one hearty *Amen*, to all their prayses, & thākes giuē to God: & know that this is the Christ-masse-day of vs Gentiles; wherein Christ began to leaue the blind Iewes, and passe ouer to vs: receiue him with an humble heart, welcome him with all loue and gratitude: and take heed of losing him againe, as the Iewes did; and as many Christians also doe of all estates; for noe state can secure any man.

5. Consider fifthly, how these holy Kings ha- uing performed their homage and offerings, and taking leaue of the B. Virgin & S. Ioseph, with great humility and reuerence, leauing their hearts behind them in the stable, began their returne & iourney homeward: when it was reuealed vnto thē, that they should not returne by Ierusalem to Herod, as he had requested thē for his owne wicked ends, & they had promised: but take an other way, as they did: & being returned home, tooke also an other way & course of life: forlooke their

crownes & estates to practice & imitate the better the humility & pouerty they had seen in their new borne Saniour; and so went vp and downe these vast countries; preaching and communicating to those blind; and barbarous people the great and heavenly mysteries they had seen; vntill at length for the sayd truth, they lost their liues, and receiued the glorious and neuer-fading crownes of martyrs. In all which we may plainly see the wonderfull prouidence, care, and loue, that God hath of those, who totally cast themselves into his hands, seeking onely to serue and please him; *Non in manibus suis portabit eos, ne unquam offendant ad lapidem pedem suum*; as he did these holy men, who sincerely and deuoutly sought him.

Conclude to cast thy selfe, & all that thou hast into the hands of his diuine goodnes; & be confident he will neither faile, nor forsake thee, if thou first forsake nor him and his commands: resolve also now to walke an other way then formerly, since Christ hath been pleased to call and place thee so nigh about him; take heed of returning to thy old vomit, lest he cast thee off, and quite forsake thee.

THE SIXTH MEDITATION.

*Of the Purification of the B. Virgin Mary.*

I. **C**ONSIDER first, how forty dayes being expired, the law commanded the woman to repaire vnto the Temple in Ierusalem, there to be purified, and to offer her first borne Sonne vpon the Altar, as a tribute and duty to God Almighty: but what was this law to the B. Virgin or her Sonne? vvas either shee defiled in the child-birth, or he borne a slaue? see & imitate this obedience & humility of the B. Virgin: her dearest Sonne vould be circumcised, and so take on him the badge of a sinner, vwho came to redeeme all from sinne: his Virgin Mother vould novv be purified, as other vvomen, by vvwhich she lost in the vvorld the opinion and esteeme of a Virgin; and vvas held no better then other married vvomen: and yet she vvas the first that set vp the banner of Virginitie, she that demurred vpon this point onely of the Angells message, she that vvas more ready to leaue to be the mother of God, then to endanger the least staine of her purity; she finally, vvhole singular title vvas to be, *Virgo ante partum, in partu, & post partum*: vvho can novv, but her selfe, conceiue the profoundnes of this



humility, that not-withstanding all these respects; she had to her virginity, and no obligation at all to this law of purification; yet she would obey it, and so lose with the world the reputation of a Virgin? ô how like her Sonne, *Sine peccato, sed non sine similitudine peccati*; but wee, how vnlike to either? *Qui cum peccatores esse volumus, tales haberi aut apparere non volumus?*

Conclude to accompany them in spirit vp to Ierusalem: embrace the vertue of humility; be not ashamed to be esteemed; at least what thou art; if thou canst not yet overcome thy selfe further; resolute also to comply with the law of God, and those of thy obligation, with a free, large & franke heart, learning as vnworthy of a noble soule, this shuffling & hackling vpon euery toy, as afraid to ouer doe.

2. Consider secondly, how leaning the stable of Bethlem, a rich store-house for all that should deuoutly visit it; they tooke their way to Ierusalem: who can expresse what passed in the breast of the diuine Infant Iesus, when he came within view of that ener rebellious City? what contradictions, affronts, persecutions he was to suffer of that yngratefull people? now he saw himselfe enter into it in the pious armes of his Mother; but then dragged and haled by the fury of his enemies: certainly wee may piously thinke, that he began

now to weepe ouer that miserable place, as afterward wee read he did. Coming thither, & entring into the Temple, there met them old Simeon, a iust and holy man, sent thither by the instinct of the holy Ghost; who had promised him, that he should see the Sauiour of the world, ere he died: here he met him, adored him for his Soueraigne & God; with the Virgin Mothers leaue tooke him in his armes; and full thereby with new light in his vnderstanding, new heat in his breast, lifting his aged face to heauen, full of deuotion, ioy, and raptures, like the dying swan, celebrated his owne funeralls with a, *Nunc dimittis seruum tuum Domine*; walking on in this procession with Iesus in his armes, till he came to the holy Altar. This is that procession, yearely represented by the Church on Candle-masse-day; and the most solemne that euer was made on earth, if you consider the persons in it.

Conclude with a new deuotion to this holy Mysterie, & to the parties therein specified: be confident, as old Simeon was, of Gods promises, but so, as thou also be euer a loyall & faithfull obseruer of his commandements: finally, vwhensoever thou entrest the Church, to meet thy Sauiour, doe it with the faith, deuotion & zeale of this good old man.

Consider thirdly howy coming before the Altar,

the B. Virgin receiued of old Simeon her beloved  
 Sone, & falling on her knees offered him vpō the  
 Altar vnto his Eternall Father, due vnto him by  
 both the titles of his and her *Primogenitus*; and  
 withall drawing forth a paire of turtles or pi-  
 geons, gaue them vnto the Priest, according to  
 the law; to signifie vnto vs, that although Christ  
 offered on the Crosse, or on the Altar in sacrifice,  
 be an offering of infinite value; yet it will little  
 auail vs, vnles wee ioyne therevnto our owne  
 good workes and satisfactions. But who can here  
 expresse vnto me the spirit and deuotion, either  
 of the Mother or the Sonne in this passage? the  
 Mother laying him on the altar, quitted & gaue  
 vp her right she had in him, vnto the Eternall  
 Father, well knowing the value, and worth of  
 what she offered; yet begging notwithstanding  
 with all humility and submission, to returne him  
 vnto her, if it were his pleasure; that she might  
 both serue him, as his true hand-maid, & nurse  
 him as his mother. The Sonne, how willingly &  
 contentedly did he lye on the Altar? as the first  
 gratefull sacrifice, that euer was offered to his  
 Father, and as a figure of the Altar of the Crosse,  
 whereon he was to be offered *In holocaustum ves-*  
*p. ritur*: here is fulfilled that of the Psalmc; *Holo-*  
*caustis & pro peccato nō postulas, inquit dixi, ecce venio,*  
 Conclude, whensoever thou seest thy Saviour  
 offe-

offered vpon the Altar, to offer thy selfe also with him; thy heart, thy affections, thy good workes; that thorough his worth, & value of his merits, thou also maist be an acceptable oblation in the sight of God: ioyne also with the B. Virgin in her prayers & deuotions; that so her Sone Iesus may the sooner heare and grant thy desires.

4. Consider fourthly, how here is verified the saying of the Psalme: *Suscipimus Deus misericordiam tuam in medio templi tui*: for God the Father by the Priest, his publike Minister deliuered vs againe his onely Sonne from of the Altar of the Temple; where the Virgin Mother as our procuratresse receiued him in our name before witness old Simeon, Ioseph, & the holy widow Anna; so that the act was publike, solemne, and euery way authentically; & an act not of pure gift and donation onely, as formerly in the Incarnation it was, when vvas verified that, *Sic Deus dilexit mundum ut filium suum unigenitum daret*; but an act also of sale or buying; for the B. Virgin ere she could recouer him of the Priest, gaue him in his hand five sicles, that is ten shillings, for him; otherwise he had remained there a sacrifice to his Father. Blessed for ever be the goodnes, the sweetnes, the loue of our Iesus, that giueth vs leaue to talke in this sort of him, and yet with truth: that hath giuen himselfe wholly ouer to be

ours, for our good, our saluation, our blisse; so that vwhen vvee offer any thing of his vnto his father, vvee offer nothing, but vwhat goodnes hath made ours. Reioyce ô my soule, and take possession of so great treasures; *Intra in thesaurum Domini tui.*

Conclude vwith most humble thanks to all the parties, that concurred in this sale & deliuey of thy dearest Sauour; & especially to the Lambe, that vvas bought & sold, *Quia voluit.* The surest vway to enioy him, is the vnion & exchange of hearts vwith him; deliuer vwhatsoever thou art vnto him, and thou art secured of vwhatsoever he is, or can doe for thee: then maist thou say, *Dilectus meus mihi, & Ego illi.*

5. Consider fifthly how the solemnity being ended, & the B. Virgin full of ioy and heavenly comfort, ready to returne vwith holy Ioseph and her little Iesus, to dwell in her ovne home at Nazareth; behold old Simeon inspired by the holy Ghost, began to declare vnto her the contradictions, persecutions, & reproches, vvhich that diuine child vvas to suffer in the vworld, & especially in that vngratefull City: *Sed & tuam ipsius animam pertransibit gladius;* the sword to wit of compalsion, griefe & sorrow for his so vundeserved sufferings. O diuine vvisedome! *Quàm inscrutabilia iudicia tua & inuestigabiles viæ tuæ?*  
vwhat



what necessity vvas there, that these objects of  
griefe should be foretold to thy most innocent  
Mother so long before hand? vvas it not sufficient,  
that then, when they were to happen, her sor-  
rowes should be well according to the measure of  
her loue, that is, beyond all measure? but that she  
should liue alwayes vvith this corrosiue of her  
heart; vvith this bitter vvormewood in her palat;  
to infect & blast the ioyes and delights she must  
needs enioy in thy heavenly presence & compa-  
ny? can either her loyalty tovvards thee euer faile,  
that she may deserue a check; or thy loue to-  
vvards her slacken, that she need merit it euer a  
new by her anguishes for thee? o nothing lesse;  
both were grounded vpon a surer foundation,  
then to faile: it vvas nothing but the effect of his  
loue tovvards her; & therefore he vvould liken  
her in all things to himselfe; that is, as he passed  
not a minute vvithout a most fresh & piercing  
memorie of his future passion: so she also should  
neuer looke on his diuine face, vvich reioycesth  
both heauen & earth; but presently she should  
see there his afflictions & her ovne griefes and  
feares.

Conclude to contemne all the prosperities, &  
iollities of this life, and to embrace aduersities,  
vvhich vvay soeuer they come, as speciall gifts &  
pledges of Gods loue tovvards thee: and remēber,  
that

that in this thou shalt liken, thy selfe to thy B<sup>e</sup> Sa-  
uour, & his Virgin Mother, the Lady & Mistres  
of thy heart.

## THE THIRD CHAPTER.

*Of our Saviours child-hood, and education  
till his Baptisme.*

**T**He holy Euangelists haue left little, of  
nothing to vs of our Saviours actions  
till his age of thirty yeares, when he be-  
gan to teach and preach; except his flight in to  
Egypt, and returne from thence; his losing him-  
selfe in Ierusalem, and his finding in the Tem-  
ple; and lastly his returne to Nazareth, his living  
in obedience vnder his parents, with his increase  
in age and grace before God and men.

## THE FIRST MEDITATION.

*Of our Saviours flight into Egypt.*

**C**onsider first, how truly it is sayd of our  
Saviour Christ, *In laboribus a iuuentute meher*  
you haue seen the pouerty & nakednes, in which  
he

he was borne; witnes the cold and ruinous stable of Bethlem: but now they are come home to Nazareth little also and poore, yet better, because at home; and welcomed by their friends & kindred: S. Ioseph falleth to his trade, to earne bread for his household, the Sonne & Mother of God; the B. Virgin settleth and accommodateth within doore, a poore household-stuffe for a quiet life at least, how sparing so ever. When behold a sudden and fearefull voice of an Angell, at midnight, rouseth Ioseph out of his sleep, with a Surge & *accipe puerum & matrem eius, & fuge*: but whither? O Lord? to Bethlem againe? no, you were there amongst your kindred and vvell vsed. To Ierusalem the royall City? no, *Qui in domibus Regum sunt, mollius vestiuntur*. To the furthest countreyes of the East, to the late three Kings? nothing lesse; but *Fuge in Egyptum*; that barbarous nation, that oppressed you so long, and made you slaue; a nation, that euer hated a lewy, & vsed him cruelly; thither must be your banishment, till you heare further from me. O who can expresse the fright of poore Ioseph? the affliction of the B. Virgin, when he saw him come halfe distracted with feare to tell her of it? and yet the sudden resignation of both to the vwill & command of God?

Conclude to vnderstand at length and embrace  
vvil.

villingly and promptly the vwayes & exercises, vwherevith God doth vse to traine vp his best seruants; not suffering them to fasten a foot in the ease and commodities of this world; but raise their hopes euer vpward to himselfe: remember what Christ hath told thee; *Non est seruus maior Domino suo; si me persecuti sunt & vos persequen-*

Consider secondly, with what hast they depart away before day, without taking leaue of their neighbours and kindred; without making any prouision for their long journey; without leauing order about their house or furniture, forcibly left behind; all which would haue cost other gossips a fortnights time: but this holy couple take care for nothing, but to saue their best iewel, that is, Iesus Christ from the hands of his enemies; for the rest they remitted all to Gods prouidence; *Exeunt de domo sua & de cognatione sua*, and take a long journey of twenty dayes, at least, ere they enter into Egypt, going the highest vway; but farre longer, traueilling as they did, (as it is thought) round about, thorough the same desert, by vvhich the Hraelites had anciently passed; for feare, lest going through peopled places, they should be descryed and stopped. Ponder now, yvho can, the toile, vvants and discomforts incident to such a vway, so long, so barren;

and

and to such travellers so poore, so vnprovided, so hastened with feare. O my loue cōpassionate at least, the B. Virgin with her Sonne in her armes so oft in the day tired, wearied and sitting downe; S. Iosephs care also & anguish for a bit of bread in the day, and a poore lodging in the night. O potent Infant, Lord of heauen and earth; couldst not thou with one of thy millions of miracles for the freedome of others, haue not freed thy parents from all these miseries?

Conclude vvith a most tender compassion of these holy pilgrimes; vvishing from thy heart thou couldst doe them any the least seruice: learne of them to breake through all naturall affections, obligations and commodities, vvhen any thing of the seruice & vvill of God comes in thy vvay: and hauing once receiued thy Christ into thy breast, fly rather into a thousand Egypts and slaueries, then hazard to lose or be robbed of him.

3. Consider thirdly, how being at length arrived in Egypt, we may vvell say, that though their iourney vvore at an end, yet their labours and discommodities began afresh: for if in Bethlem amongst their owne nation & kindred they found no better entertainment than a stable for their lodging; what comfort, may wee imagine, could they find in a nation barbarous.



infidell, and a peculiar enemy to that of the Hebrews? O my soule, open thine eyes and thou shalt see great & large matter of pity & commiseration, in the space of tenen or eight yeares, vvhich, as it is thought, this their banishmēt endured. S. Ioseph getting some small cottage or roose to couer his head in, fell presently to his trade of carpenter, to earne daylie food for the Sonne & Mother of God: neither vvas the B. Virgin idle, but vvvith her heauenly modesty, humility & gracious behauiour, gaining fauour with the grauest matrons of the place, got of thē some worke to spin, low, or the like; wherwith she holpe to feed & cloth her little Iesus; who, as he increased in age, doubtles increased also their ioy & comfort with his blessed company: & gained amōgst the neighbours more loue and esteeme by his more then Angelicall sweetnes & demeanour.

Conclude to accompany in spirit & deuotion this diuine family of *Iesus, Maria, Ioseph*; offering and wishing thou couldest stead them in any thing: and learne of them such humility, modesty & mildnes of carriage that thou maist liue with, nay gaine vpon the fiercest and most vntamed dispositions, & waywardnes that can be.

4. Consider fourthly, how the bloody Herod with neuer heard of cruelty & rage, hauing massacred all the Infants of Bethlem, and the places round-

round about; nay, to be sure, his owne Sonne also; and yet missing of his intent, which was amongst so many, to kill Christ, fell afterwards into infinite miseries & diseases, so that with despair he killed himselfe, and died everlastingly. When the Angell returning to Ioseph, bad him take the child and his mother and returne home into the land of Israel: *Defuncti sum enim, qui querebam animam pueri*: ioyfull tidings for all, & for little Iesus himselfe, when his parents told him of it. See how they goe to take leave of their neighbours, & those to whom they had been any way beholding: thanking them for the courtesies received of them, & humbly asking pardon, if they had any way offended or molested them: O what heart so frozen, as would not be inflamed? what eyes so stony, as would not melt into teares at the thanks & farewell of such Saint? no doubt but many were heartily grieved to lose their company; many conducted them to the townes-end, many gaue them some almes, to helpe them on their way: & was there none, thinke you, that kissed little Iesus with melting soules & filled his apron or pockets, with some small knots of plumes? surely I cannot beleue, but that he had in so long time wonne vnto him the hearts and soules of many.

Conclude to leaue Egypt, that is thy vicious

and inordinate affections and passions; that thou maist goe vvith thy Christ, thy Iesus, into the land of promise; take heed thou bee not left behind. Fly ambition, nothing vvill bring thee sooner to ruine; *Dens enim superbis resistit, humilibus autem dat gratiam.*

## THE SECOND MEDITATION.

*Hovv our Saviour vv as lost in Ierusalem,  
and found in the Temple.*

1. **C**onsider first, hovv the B. Virgin and S. Ioseph returning from the feast of Easter; for vvhich they vsually vv ent vp to Ierusalem e- uery yeare; our B. Saviour, being novv some twelue yeares old, remained behind; vvho, the one supposing him to be in the company of the other, missed him not, till they came to their first nights lodging; vvhere finding him not, nor amongst their kindred & acquaintance; hovv, doe you thinke, did these tvo Cherubins, set to co- uer and guard the Arke of God, looke one vpon the other? vvhat amazement, vvhat anguish, vvhat desolation oppressed their hearts? and if according to the quantity of loue, be also the measure of griefe, vvho can explicate or imagine the sad plight of his sacred Mother? sure that shee had

had lost her dearest Ievvell, but vvhy, vvhere, and hovv, most vncertaine: ô hovv did shee (and S. Ioseph also) passe that night in prayers, teares, & sighs for her beloued? & before day hovv did she say, *Surgam & queram quem diligit anima mea;* but alas! *Quasiu & non inueni*, through all the vvayes, lodgings and streets of the vast City of Ierusalem. Novv shee feared, Simeons prophecy vvvas come vpō her; & that this vvvas that word of griefe, should passe her thorough: one vvwhile shee feared some secret enemy had carried him avvay; an other vvwhile, that he had abscted himselfe for some mildemeanour, fault, or vvunworthines of hers &c.

Conclude vvith a most tender compassion of this distressed couple: pity the poore Virgin, novv tired, and not able to dravv her legges after her; vvithout meat, drinke, or sleepe, for vvwo dayes & nights together; & yet hourly vvith lesse & lesse hope of finding him, than at the beginning: vvish frō thy heart, thou couldst giue her any good tidings of her sonne, & learne of her to beare vvith patience & resignation all afflictions & discomforts, vvwhich God shall giue thee.

2. Consider secondly, hovv our B. Sauour foresavv very vvell the great griefe, his absence vvould cause in the tender heart of his mother, and felt in himselfe no doubt, a most filiall

compassion & pity for her: yet with diuine magnanimity & courage, he would both leaue her for a while in all those anguishes of a comfortles mother, & also breake himselfe of the naturall affection & duty of a Sonne; to leaue vs a perfect example, that flesh & blood is not to be respected, when the honour of God, and the spirituall profit of our neighbour calleth another way. O my soule, stay now in Ierusalem, in the temple with thy Saviour, follow him close, & lose him not for a world: see what he doth these three dayes, where he eateth, where hee sleepeth. Behold him all the day vpon his knees in the Temple in prayer & supplications to his Father; farre short was Salomons solemnity, & dedication to this, *Quia plus quam Salomon hic*: at the euening he goeth about begging a peece of bread for his supper: O at how many doores might he suffer a repulse, or a cold, God helpe thee? At night, he either retireth himselfe into some hospitall for lodging, or lyeth, it may be, within the Church-porch vpon some bench or stall: and yet he it is, who feedeth and clothe th the beatts of the field, and the birds of the aire; *Panis hominum & Angelorum.*

Conclude to imitate thy sweetest Saviour, in his pouerty, humility, and seruency of prayer: offer to his Eternall Father, whatsoeuer he hath  
done,



done, or suffered for thee, in satisfaction & accomplishment of whatsoeuer thou comest short in: let nothing take place in thy heart of Gods seruice and the good of thy neighbour.

3. Consider thirdly, how the third day the Scribes & Doctours of the law meeting together in the Temple to conferre vpon points of the holy Scripture; our B. Sauour came amongst the rest of the young people, and children, to heare & learne. Here he began to aske questions, and reply vpon the Doctours answers, with such vigour, prudence, and wisdom, and yet with such modesty & humility; that as by the one he astonished the greatest Clerkes, so by the other he rauished the hearts of all that were present. And what may we imagine was his dispute with them? it is not specified; but we may well presume, that it was to open their eyes to see & acknowledge the true Messias: let vs therefore suppose he asked them; when the Messias so long promised would come; for the computation of Daniels vveekes vvas now ended; & the Kingdomes scepter vvas passed from the tribe of Iuda: vvhov were to be his parents, poore or rich: vvhath kind of Kingdome vvas his to be: in temporall riches, powver & lustre; or in spirituall gifts, poverty, meeknes and humility: vvhath were those Kings, that some yeares past came from the

East, and enquired for the King of the Iewes newly borne; and what was become of that King: finally whatsoever they answered, he shewed them clearly out of the Scriptures and prophecies, that the Messias was already come, would they haue seen it.

Conclude with ioy & comfort of heart to see thy young Master begin to display the rayes of his heavenly light & truth: begge of him, that he neuer leaue thee in darknes, as he left those Doctours & Scribes.

4. Consider fourthly, how the distressed, and now hopelesse Virgin, hauing in vaine vanderred for two dayes and a halfe in the search of her most beloued; shee came at length into the Temple, to make her prayers and deuout complaints both to him & his father: where casting vphereyes, shee saw him in the midlt of the Doctours, arguing & disputing with them. O my soule neuer thinke to conceiue the ioy, comfort, and new life, that suddenly reuiued & dilated the heart of this euer glorious Virgin: for as farre off as thou art from the degree of loue shee bare him, so farre wilt thou euer come short, either of the sorrow shee suffered in his absence, or the ioy shee felt in his presence: yea some will preferre this before that which shee had at his resurrection, becaule of that shee had a certaine hope

hope and confidence, but at present shee knew not, what to hope or thinke. Behold how shee embraceth and huggeth him; *Inueni quem diligit anima mea, teneto & non dimittam.* Harken to her sweet and amorous complaint: *Fili, quid fecisti nobis sic? ecce Pater tuus & Ego dolentes quarebamus Te.* Tell vs dearest Lady, how comes S. Ioseph to be his father, & yet thou a Virgin Mother? noe humility but thine, could euer stoope so low, as to honour thy dearest spouse with the obicuring of thy purest virginity in the opinion of men.

Cōclude to imitate in every point this searck of the B. Virgin, whensoever thy Sauour shall seeme to absent himselfe from thee: that is, first to see and be sorry, for what thou maist haue offended him in; then let thy searck be with humility & perseuerance: thirdly complaine vnto him with a lowly confidence; *Ut quid Domine posuisti me contrarium tibi? factus sum mihi metipsi gratus &c.* lastly seeke him in the Temple, *In domo orationis,* and thou shalt soone find him, *In medio cordis tui.*

5. Consider fifthly our Sauours answer vnto the complaint of his parents: *Quid est, quod me quarebatis? nesciebatis quia in his, qua Pater mei sum, oportet me esse?* which although those great Doctours vnderstood not, supposing none other to be his father, but Ioseph, as the B. Vir-

gin had styled him; yet he gaue hereby plainly to vnderstand, that his true and naturall Father was he in heauen; vvhose seruice therefore was to be preferred before all respects of carnall parents, selfe-ease, and content, or any corporall commodities vvhatsoeuer. O if vvee could once learne this lesson perfectly of our Sauour; to doe in all things his vvill, as he did his Fathers, and not our ovvne, howv happily & contentedly should yve liue, even in this vvorld? Having said thus vvith a diuine maiesty, and a sweet frowne, he presently yeeldeth himselfe vnto his Mother, and vvith prompt obedience and humility goeth home vvith her: and by he vvay recounteth, no doubt, vnto her, the reason of vvithdrawing himselfe from them in that sort: the dispute he had with the Doctors in the Temple; & howv he had passed those three dayes & nights; promising her vvith an all-rauishing grace and sweetness, neuer more to leaue her in the like manner. & howv vvarily did this chance & her lone force her to looke vnto him euer after, vvell knowing the treasure shee had, or lost in him?

Conclude vvith two resolutions; the one to direct thy ayme and intention, according to the vocation, God hath placed thee in, really & sincerely to comply vvith his vvill and pleasure; and prefer this euer before all other respects: the other, that

that hauing by Gods mercy recovered once his grace, vvhich thy finnes had lost thee, looke to it more vvarily for the future; such treasures are not so easily recovered.

THE THIRD MEDITATION,

*Of our Saviours education at Nazareth  
vntill his Baptisme.*

**C**ONSIDER first, how vvee find nothing vwritten of our Saviour from his age of twelue to thirty, but onely that he vvent to Nazareth vwith his parents, & vvas subiect and obedient to them; *Et proficiebat sapientia, & gratia, & aetate apud Deum & homines.* So that in preaching & teaching the vvhole Euangelicall law & doctrine, he spent but three yeares, and thirty in the practice of humility and obedience; to teach by a most efficacious example all those, that pretend to be preachers & teachers, to lay first in themselves the deepe and sure foundation of true obedience & humility; vwithout vvhich no other vertues are secure; & all science & eloquence but a blast of vvind. Nay S. Paul seemeth to reduce all the merits of Christ, vnto these tyvo onely vertue.:



vertues: *Humiliavit semetipsum, & factus est obediens usque ad mortem, propter quod & Deus exaltavit eum &c.* for his obedience and subiection: & how different is the present practice of the world? how many skip into the pulpit, and leape into the chaire, before they know the A. B. C. of these, or other vertues? how many are there, who for thirty yeares of prelacy or command, can count three of true humility or subiection to their superiours? and yet Christ being the Creator of all things, and monarch of the world, obeyed for thirty yeares a poore Virgin and a simple tradesman; and would be a Master, & governour but three.

Conclude with confusion in thy heart to see, how promptly thy Saviour hath obeyed his inferiours and creatures, and how scantily and imperfectly thou dost the same to thy Superiours and Prelates: resolve at length seriously to ground thy selfe in true obedience and humility, *Omni humana creatura propter Deum*, ere thou venture to be a Prelat or Teacher: purposing from hence forward in things indifferent, to doe rather the will of others then thy owne.

2. Consider secondly, how great and wonderful vvas the humility of our B. Saviour; vvhoe being a person of that dignity, as he was; whose knowledge comprehended all, that was in hea-

uen

uen and earth and penetrated the secret of all hearts; whose wisdom and prudence exceeded that of men and angels, whose power was ouer life and death, without controll; in fine, whose gifts and graces were all in the highest degree: yet he could and would hide and couer all these talents, for so many yeares together, without euer opening his mouth or stretching out his hand to preach, teach or correct any one: but in all his conuersations behaved himselfe like an honest simple young man, as others of his age and vocation; and vvas esteemed no otherwise of his kindred and neighbours: nay some, vvho had heard the vvonders of his birth and infancy, and had thence conceiued great hopes of him; now as farre sleighted and contemned him, seeing him not incline himselfe to any sort of learning or higher straine of conuersation, than the trade of a Carpenter and poore Mechanick. Schollers, I doubt not, vvill easily conceiue, how great humility and mortification this vvvas: for vvho of vs all, I pray, that is entred the alphabet of any science, or pretendeth any other qualitie of esteeme, can vpon the least occasion hold his tongue or conceale it? neither thinke that our Sauiour vvanted occasiōs to shew himselfe, vvhere he daylie saw so much ignorance of men, and sinnes against God.

**Conclude**

Conclude and learne this sort of humility: chose rather to be a hearer then a talker, a scholler then a teacher, as farre as thy state permitteth: at least giue place to thy betters and equalls to speake before thee: trie this a while, & then tell me, if it be a mortification or no.

3. Consider thirdly, the daylie exercise & occupation of our Sauour, from his child-hood vpward to the estate of a man; & thou wilt find a most large & delicious field of spirituall sweetness & deuotion. His parents were poore, and without any seruant; see then what fell to his lot to doe, and doubt not, but he did most diligently all whatsoeuer could be expected from a most obedient & humble child: as, to couer the table, to sweepe the house, make the fire, waite on his parents, goe on errands, and the like, which thou needest not be ashamed to consider in particular, as he was not ashamed to practise them for thee; & to that end inspired and willed his parents to command and treat him, as others vse to doe. Being now growne bigger, he takes the hatchet and saw in hand, & workes as a prentice to Ioseph, not for recreation or complement, but with full iourneys, & daylie toile, to helpe his parents to earne their bread; & S. Ioseph being dead, then was he to worke harder to maintaine his mother. Stand O my soule, and with all the Angells

gells and Powers of heauen, behold with amazement this great and *Primus fabricator mundi*, weaving now to make a house, a steeple, a forme: this great Pastor, who feeds the birds of the ayre, subi- & himselfe to Adams curse, *Comedens panem suum in sudore vultus sui*.

Conclude with shame of thy owne pride, who being a poore worme, & for thy sinnes worthy of no higher place then the bottome of hell, expectest nothing lesse, then to be waited on, and treated with all respect and esteeme; scorning to put thy hand to any thing, that may any way disparage thy bloud forsooth, breeding or authority: O for shame at least, shake of such presumption, looke vpon thy Sauour, and sure thou wilt neuer bristle thy feathers, as thou dost.

4. Consider fourthly, how our Sauour increased in age, wisdom & grace before God and men: in age he truly & really increased, by the same degrees as others doe; but of wisdom and grace he was euer full, and so could not increase in them; yet he went daylie shewing them more & more in his carriage, conuersation & outward exercises: as the Sunne is euer the same in greatness & lustre, in himselfe, yet he giueth more heat, and sheweth more light at noone, than in the morning or euening. O who can consider his sweet conuersations in the day time? and those  
sayes

rayes of diuinity, vvhich at times fell from him, and rauished the hearts of all? or his prayers & contemplations in the night? & all to teach his children, that is, all true Christians to labour alwayes to increase and goe forward in the vway of piety and vertue; *De virtute in virtutem usque ad domum Dei*; for, *Iustorum semita quasi lux splendens, procedit & crescit usque ad perfectam diem*. To goe back in our spiritual exercises, is a most dangerous case and hardly to be recovered; as greater is the fall from a high place, than from a plaine: againe it is vvell knowne, that it is impossible here to stand still; *Recedit enim, qui non procedit, & qui non preuidit melior fieri, desinit esse bonus*. If therefore wee can neither stand still vvithout going back; nor goe back vvithout danger of utter ruine, vvhat remaineth, but that all, vvho hope for saluation, striae euer forward?

Conclude to doe so seriously, both to imitate thy Saviour, and to secure thy ouer saluation. but see thou doe so, *Tam coram Deo quam hominibus*; that is, both inwardly in thy conscience, and outvvardly in thy actions, & good example: pray most heartily to thy Saviour, that he vvill giue thee his grace to doe so.

5. Consider fishly these vvords; *Et uerba eius confortabat omnia uerba haec in corde suo*: for the most vvise and prudent Virgin observed most diligently



ligeritly all the actions, words, and passages of her Sonne, well knowing from whom, and to what end they proceeded; and laid them vp in her heart, to dispense them afterward to the Apostles, and the Church, as it should be necessary. Who can consider almost any thing, what passed betwixt her and her Sonne for the space of thirty yeares, liuing and conuersing euer together, both day and night, vnder the same rooffe, and at the same table? how oft did shee passe vvhole nights by his beds side in contemplation, to see him sleep, vvhose eye euer vvatceth ouer the vvhole vvhord? how oft did shee sit at table in a dumbe suspence, to see him feed of her dish, vvhose sight sustaines the Angels? how many houres did shee passe vvvith him in most sweet and familiar discourse? asking him a thousand questions and receiuing from him as many instructions of the highest mysteries and secrets of beauen: vvhich continuall admiration did shee liue in, to see alwayes before her eyes these two extremes ioyne and meet in so sweet a harmony; the dignity, to vvith, of his person, vvvith so lovly & humble carriage & behaviour &c.

Conclude to liue euer in the company of thy Saniour and his B. Mother, that is in contemplation of their actions & vertues, ioynly vvith imitation; and thou shalt be sure of a thob-

land illuminations and comforts. Study also to lay vp in thy heart and memory, whatsoever thou shalt heare, read, or see good, and for thy spirituall profit; & then in time of need thou art sure to find a store.

6. Consider sixthly, how our Sauiour being now towards twenty nine yeares of age, he communicated vnto his parents, how the time of his preaching, teaching and redeeming the world was nigh at hand; and this with more particularities to old S. Ioseph, now about seauenty yeares of age; because he was not to liue to see and be a party in his sufferings, as the B. Virgin was; but to passe ouer and rest with his fore fathers in Abrahams bosome. O with what feeling & teares did the good old man heare these things? what pangs did he feele to part with his sweetest Iesus and Mary? and yet with what conformity to the will of God? how did he aske the both forgiveness & pardon for the offences he might haue done them, and the small seruice he had performed for them? ô my soule thinke and discourse a little, what might passe betwixt three hearts so inflamed and wounded with mutuall loue and tendernes; and I know thou canst not, but bathe thine eyes in teares of compassion. The old man drawing to his end, with hands and eyes fixed on his present Sauiour; and begging of him his last bene-

benediction and plenary indulgence, gave vp most sweetly his happy soule into his hands: which he receiuing sent it presently by the hands of many Angells into the resting place of the old fathers: and with his owne hands and the helpe of the Virgin Mother, shrowded the holy and virginnall body, and with the accustomed rites and mournings laid it in i: s graue &c.

Conclude with the best affections thy deuotio can afford thee: begge of all three, that they vwill be by thee at the houre of thy death; & receiue thy poore soule into their protection; conceive a speciall deuotion to S. Ioseph, for doubles it cannot but much auaille and profit thee.

## THE FOVRTH CHAPTER.

*Of our Saviours Baptisme & preaching  
vntill his Passion.*

**H**itherto vvee haue seene our Saviour's childhood and priuate life, and the rare vertues he left vs to practise; hence forvvards he beginnes to shew himselfe, and the end for vvhich he came: let vs also follow him this stage vvith meditation & imitation.

## THE FIRST MEDITATION.

*Of the Baptisme of our Sauour Christ.*

3. **C**onsider first, how the time being at length come, when this sunne of iustice, so long hidden and eclipsed, vvas to disclose himselfe and send out his rayes to enlighten and vvarme the darke & frozen vworld; before his departing from Nazareth, he gaue an account of all to his B. Mother; thanked her for his education and paines taken vvith him, asked her leave & licence to leaue her for a vvhile; and no doubt, but as a loyall sonne, asked her motherly blessing, and as her Lord and Creatour, gaue her a thousand of his, vvith as many embraces & mutuall farevvells, full of tender loue and deavvy eyes on both sides. **O** my soule, take thou also leaue of the B. Virgin & follow thy Sauour; and neuer feare of her very good leaue. See thy Lord goe forth poore, pennilesse & barefoot (for in that sort he vled to preach) a long iourney of foure dayes, to the riuer Iordan; vvhere his Precursor S. Iohn vvas preaching pennance and baptising all sorts of sinners: & being come thither, he adioynes himselfe, as one of them, to publicanes, souldiers, murderers, thecues & such like gentlemen; harkens to S. Iohns preaching, and is ready, like a true

true conuertite, to doe publike pennance, and then be washed by him from all his finnes. Heauens? what hath so humbled that Eternal Ma-iesty? what hath defiled that spotles sanctity? thy finnes, O my soule, amongst the rest.

Cōclude to follow thy Sauour one step higher in imitation of his vertues: but be sure to begin as he doth, with one step lower of humility; & beare thankfully if thou be slandered, or accused of any thing, being in thy selfe innocent; for thy Sauour will now be esteemed an actuall and wilfull sinner; one step more then originall.

2. Consider secondly, how our Sauours turne being come, he vncloues himle selfe, enters into the riuer of Iordan, asketh of S. Iohn to be baptized and washed from all his finnes, promising to doe pennance for all, how many and grieuous soeuer. O most innocent lambe? how strange is this thy language? and yet how true? strange, for how can sinne be thine, which is so opposite to thy nature, and displeasing to thy person? and yet most true; for all the finnes of the world are laid on thy shoulders, and are thine, to beare, to wash, to satisfy: wash him therefore, O Baptist, from head to feet, or rather vs in him: But he by diuine instinct knowing vvhole was, all amazed and astonished, cried out, *Tu uenis ad me baptizari?* thou, the Sonne of the liuing God



Saujour of mankind? most innocent lambe, *Qui tollis peccata mundi?* thou, vvho didst sanctifie me in the yvombe, and vvho art to institute a baptisme of the holy Ghost? to mee a poore creature, thy flau, *Et filius ancilla tua*, conceived in sinne and subiect to it? shall I be esteemed a Prophet, and thou a sinner? or shall I lay my hand vpon that head, *In quo reconditi sunt thesauri sapientia Dei*? neuer vvill I doe such a thing: neither vvould he euer haue done it, had not our B. Saujour commanded him to it: *Sine modo, sic enim decet nos implere omnem iustitiam*: and vvhat is that? but, I must *Implere omnem gradum humilitatis*, and thou *omnem obedientiam*.

Conclude to learne this holy iustice; that is, imitate thy Sauours humility, in acknowledging & doing penance for thy sinnes: practise S. Iohns obedience, in submitting thy iudgement vvithout dispute, thy vvill vvithout reluctance, to vvhat soeuer Christ by him selfe or Ministers shall command thee.

3. Consider thirdly, how our Saujour coming out of the river, & falling to prayer, presently the heauens open, the holy Ghost cometh dovvne like a dove, and sitteth ouer him; and his Eternal Father's voice vvas heard, *Hic est filius meus dilectus, in quo mihi cōplacui*. In vvich passage are figured vnto vs the vvonderfull effects of our holy Bapt.

Baptisme, in vvhich are innoked and concur all the three persons of the B. Trinity; the holy Ghost cometh dovvne, *Et diffunditur in cordibus nostris*; the Fathers voice is heard, this is my adopted Sonne, *In quo mihi complacere*; and of God the Sonne it is laid, *Hic est qui baptizat in Spiritu sancto*: by this the heauens are first opened, and men made heires to blisse. See moreouer the effects of holy prayer; for prayer it is, that *Peneirat & rumpit calos*; prayer calleth dovvne the holy Ghost into our soules, openeth our eares to the voices and inspirations of God the Father, and raiseth vs to be vvvorthy children of God, *In quibus sibi complacere*. See finally, how God doth neuer faile to exalt the humble and lowly Christ vvhē he vvas borne in a stable, vvas reuerenced by Angells, and adored by Kings: vvhē circumcised, had the name given him, *Quod est super omne nomen*: vvhē crucified betwixt theeues, had both earth & heauen to mourne for him: and now vvhē baptized like a sinner, vvas honoured with the presence of his Father and the holy Ghost.

Conclude againe to humble thy selfe in this world *Omni creatura propter Deum*, that he may aftervvards exalt thee *In die illa*: resolve also to follow the exercise of prayer, and especially mentall prayer; bend all thy forces to profit the-

rein, as thou hopest for heavenly comfort, and the visitation of the holy Ghost.

## THE SECOND MEDITATION.

*Of the Fast & Temptation of our Saviour.*

**C**ONSIDER first, how our B. Saviour no sooner baptised, but he enters into the penance, he had promised to doe; and so betakes himselfe into a vast & barren desert, vvhvhere amongst vvhild beasts & birds of the ayre, he passed forty vvhole dayes vvvithout ever eating or drinking, in perpetuall prayer and mortification: if thou aske vvvhy, since neither his virginall body could deserue such rigour, nor cōpany any vvay hinder his contemplation & recollection? the reason is nowv given in his Baptisme, both to satisfie in himselfe for thy sinnes, and by example to moue thee to doe also somewhat for thy selfe. O happy desert vvheresoeuer thou art, sanctified by so diuine an Hermit: holy caue, the bed chamber of our heavenly Salomon, rude and cold in thy selfe, but mollified nowv and vvwarmed by the ardēt fighes of his inflamed breast. Blessed ground, vvvhich serued for his bed and couch, & thrice happy stone on vvvhich his sacred head reclined

vveary

weary & heavy; full oft vvas thou bedeyved  
wvith the salt teares that so oft came trickling  
dovvne his cheekes. O soule of mine, more bar-  
ren than that desert, more hard than thole stones,  
if thou canst not afford one pious teare to vvarme  
his naked & froze feet; if thou canst not breath  
out one sigh for his sake, vvho doth both vveep  
and sigh so much for thee.

Conclude to enter into the desert of penance  
wvith thy Saviour; helpe him to satisfie for thee,  
that is, helpe thy selfe by like mortification to  
ioyne his vnto thee, and make them fruitfull:  
but first be baptised, that is, vvashed & cleanted  
from thy sinnes. *Scimus enim quod peccatores Deus*  
*non emundat;* that done, make no dilations, for pre-  
sent satisfaction is more pleasing and secure.

2. Consider secondly, how our B. Saviour  
seeing himselfe so much honoured by the voice  
of his Father, and appearing of the holy Ghost  
flies presently into the desert, both to auoyd the  
flatteries and acclamations of the people, as also  
wvith the increale of Gods favours, not to neg-  
lect & slack, but rather increale also the rigour  
& austeritie of a vertuous life: and this not for  
himselfe, *Sed ut nobis relinquat exemplum, ut sequa-*  
*mur vestigia eius.* See this most humble and  
meeke lambe of God conuersing and living  
amongst the vvild beasts of the vvood:

and certainly with more quiet and content would he haue passed so all his life, then liuing amongst men, to see & beare with their beastiall vices and abominable sinnes and blasphemyes; had not his preience, doctrine and example been necessarie for our amendment and saluation. Blessed be this his sweetnes and gentlenes to suffer and conuerse with sinners: and Blessed be his charity and goodnes, in preferring alwayes our saluation before his owne content; in sparing no labour, or toyle how difficult so euer, whence might result any good of ours. O my soule, if wee could *vice versa* but doe & say as much for him, his honour and content!

Conclude two things; first to flie with all the strength of thy hart, all praite and flattery of men; and be sorry at least, that thou canst not feele in thy selfe this dislike: *Magnam*, quoth Thomas of Kempis, *habet cordis tranquillitatem, qui laudes nec curat, nec vituperat*. The second, to imitate thy Sauours meeknes and gentlenes in words and carriage, that thou maist liue with the fiercest and wildest men that are.

Consider thirdly, how our Sauour to teach vs in him selfe, the way to a vertuous & celestiall life, makes his first entrance by fasting & prayer; for fasting keepeth downe the body, and prayer raiseth vp the mind. His fast was most rigorous,

for



for in forty dayes and nights he tasted not a bite of bread nor drop of water; yet his prayer was so ardent, & his mind so rayed in continuall contemplation; as both holy fathers, and Divines doe thinke, that in all the sayd time he felt not the hunger and want that his body suffered; *Sed postea esurui*, after ward he felt both hunger, feeblenes and weaknes of body. So doe these two vertues of fasting and prayer concurre to the aduancing one the other, for fasting lieth vp prayer to her full pitch, & prayer maketh fasting easie and insensible, as it hath been verified in many thousand of Saints: beleue it, O Christians this is the way to vertue and life everlasting; for both a-like labour in vaine, as well he who hopeth to overcome his other vices and bad inclinations without mastering his *Gula*, and appetite by fasting; as who thinketh to make his fasting fruitfull or tolerable without diligent prayer and meditation; *Nam spiritus viri sescientat imbecillitatem suam*: & take courage for though neuer so weake of our selues; yet *Omnia possumus in Deo qui nos confortat*.

Conclude, as thou ever hopest to attaine to a vertuous and spirituall life, to seeke no other inventions nor by paths, but to follow this high & bearen way that Christ and his Saints haue trodden before thee, of fasting and prayer; let vs be  
ashamed.

ashamed; that the eldest of vs, is yet so farre from either; from fasting, as that wee murmur at every displeasing bit; from prayer, as that every toy can easily carry vs from it; if not meere sloth it selfe;

4. Consider fourthly these words of the Evangelist; *Accedens ad eum tentator dixit ei*: this *Tentator* is the deuill per antonomasiam; hauing besides the long experience of thousands of yeares, foure principall qualities, that make him Master in this black art: the first is the exquisite skill & knowledge he hath of our naturall dispositions, inclinations and desires; the second, his wonderfull power, to which all the power of this world is not comparable: the third, his inueterate malice against mankind; the fourth, his neuer-wearied sedulity, diligence & sagacity to worke his owne ends, to apply his snares in due time, and on fit occasions, & neuer to be wearied with repulses, nor tired out with durance of time. This *Tentator*, therefore hauing many yeares watched about our Saviour, now at length catcheth hold of his hunger, *Dic, ut lapides isti panes fiant*, seeke thy food by some inordinate and vnusuall way: but being repulled by the confidence wee are to haue in Gods prouidence, he presently trieth him with presumption, bidding him throw himselfe downe from the steeple, with trust that God would pre-

serue

ferue him: but reiected againe, & seeing him to be a man not of ordinary valour and worth, to be caught with small baites; behold he offereth him the Empire of the whole world, for one bend of his knee vnto him: and note, how at first he offered nothing but stones, but finding resistance, an empire was too little; so doth he proportion his baites according to the waters he fisheth in.

Conclude to liue in great feare of this so powerfull, so cunning and malicious an enemy; neuer thinke thy selfe secure, take heed of giuing him any the least occasion; & flie euer vnder the wing of thy Saviour for his succour and defence.

5. Consider fifthly, & note these three or foure points vpon this matter: the first is, that the deuill neuer tempted our Saviour, vntill he entred into the desert to liue a hard & austere life; & that he vrged him to turne stones into bread: so doth he with vs; as long as we liue at our ease & pleasure, he troubleth vs not, but letteth vs saile on with a pleasant gale; but if vve once turne about, & looke towards heauē, presently he setteth vpon vs, & persuaderth vs to turne stones into bread, that is our hard & austere beginnings into our former ease & delights. The second; he tempted not our Saviour, till he saw him with hunger & desire of meat; so it is, were it not for our appetites & desires, the deuill could hardly find a way open to enter

enter vpon vs; *Vnusquisq; tentatur à cōcupiscentia sua abstractus & illectus*: see therefore, how much it behooueth vs to beare all our affections free and aboue terrene objects. The third, the deuill tempted our Saviour to precipitate him selfe from the highest pinnacle, and to prostrate himselfe before him: so doth he treat with vs, that we throw our selues head long from the highest top of grace, and Gods fauour to the bottome of hell and despair; adore him or other creatures in stead of our Creatour; for in euery mortall sinne so really passeth; and to obtaine his end, he setteth little by lying or promising impossibilities; for if he be caught in them, he will neuer blush, so he can catch first poore soules in his snares.

Conclude to enter vpon a vertuous life stoutly and with courage: to bridle thy appetites & inordinate desires: not to beleue the Deuills flattering, promises or fawnings; lastly, to thanke thy dearest Saviour for shewing thee the way how to resist and vanquish him; as also for breaking his force first vpon his owne sacred person.

6. Consider fixtly, how when the Deuill rose to that height of pride, as to demand adoration, our meekest Lord could brooke him no longer; but with a *Vade Satana, Deum tuum adorabis, & illi soli seruias*, sent him packing with confusion and despair: and the holy Angells came visibly

round

round about him; and presently adored him for their true Lord and Master, to the greater confusion of the Deuill; and sung him some glorious hymne for his victorie ouer that great and fearfull Goliath. Learne hence my soule what to doe in the day of battle & temptation; if thou yeeld, the good Angells fly away with sorrow, and the deuills grin and laugh ouer thee; if thou fight valiantly, the deuill is confounded, the Angells are reioyced and keep thee company. *Et ministrabant ei*; that is, they brought him somewhat to eat, a piece of bread and a jarre of water, to relieue his feeble and ouertired body: see the wonderfull temperance and decencie with which he taketh this small repast: O creep in amongst the feet of the blessed Angells, *Et comedas de micis, quæ cadunt de mensa Domini tui*: and runne thence with speed to giue tidings to the B. Virgin of her long-wanted & looked-for Sonne; relate vnto her all what hath passed, what he hath done and suffered since his departing out of her doores.

Conclude to fight euer stoutly against temptations, with great confidence in thy Saviour and his holy Angells: provide thy selfe with some fit sentences against the temptations thou most fearest, either out of holy Scripture, or els where, they will serue like so many two-edged swords, to strike thy enemy thorough.



## THE THIRD MEDITATION.

*Howv our B. Saviour called his Disciples  
and his conuersation with all sorts  
of people.*

1. **C**onsider first howv our B. Saviour after thirty yeares humilitie, pouerty and obedience; after a Bapisme in the waters of Iordan; after fourty dayes fast & prayer, and the triple temptation of the Deuill overcome; thinking himselfe, in our manner of speech sufficiently armed and prepared for all encounters, comes forth at length into the field, to fight against the great Goliath of siane and ignorance, to plant his nevv and heauenly doctrine in the vvorld, and by his ovvne death to redeeme mankind. A perfect example for all those vvho aspire to the preaching of Christs vvord and the conversion of soules, howv to prepare themselves at home and vvithin themselves, ere they venture out to so dangerous and hard a combat. See howv our Saviour goeth about to gather vp disciples, vvith vvich to found and begin his Apostolicall Colledge and Seminarie, Andrew & Peter, Iames and Iohn, Mathevv &c. vvhere tyvo things are to be noted:

ted: the one, the quicke & ready obedience, with which they all followed his call, leaving suddenly all they had, and following him: the other, that he called none vnto him, but poore ignorant & simple fishermen, or the like, *Stulti mundi elegit Deus vt confundat sapientes, & infirma vt confundat fortia*: these are the *Cerechi* and *Phelethi* of our King Dauid, the daylie life-guard of our great Salomon; the great counsellours and politicians that the Sōne of God chole to reduce the rebell world to obedience & loyalty.

Conclude to follow promptly thy Saviours vocation and inspiration; & that thou maist be worthy to be called into his Colledge and company, be a true Devote to humility, poverty & sincerity: lastly when thou art admitted, venture not out to the field, vntill thou hast prepared & armed thy selfe to prooue by penance, fasting, prayer, and overcoming thy three enemyes, the flesh, world and deuill.

2. Consider secondly how it is sayd of our Saviour *Cepit Iesus facere, & docere*: his life & conuersation was a perfect mirrour & patterne of all verrue & sanctity, for he was *Sanctus Sanctissimus*: his outward conuersation was not with those corporall austerities and rigours as S. Iohn Baptist and other Saints haue vled; neither are they the essentiall part of perfe-

tion, but onely helpes therevnto; neither were they convenient for our Saviour, who coming to teach, cure and conuert all sorts of people, was to accommodate himselfe to all companies and places. But the essential perfection was in him *Tanquam in fonte & centro*, as humility, meeknes, patience, pouerty, temperance, sweetnes &c. *O discite a me, quia mitis sum & humilis corde*: but aboue all, his inflamed & burning loue and zeale of the honour of his Eternall Father, and the curing and sauing of poore soules; for this did he labour both day & night; for the finding of this lost sheep, were bent all his thoughts and endeauours; for this were his trauels by sea and land, from city to city, from people to people, thorough heat and cold, raine and snow, poore, hungry, euer on foot & those also euer bare: ô how oft did he sit downe weary and tired! how oft was he benighted in the cold fields without shelter or reliefe!

Conclude since now thou art an Apostolicall disciple of Christ, to ground thy selfe here with true vertues, but aboue all in humility and charitie; and when thou shalt be sent to thy poore country, thinke not of thy ease and commodity: but know that thou art sent to goe thorough thick & thin with dāger of health, wealth, life & all, & this for the least soule that there liueth.

3. Consider thirdly, the terrible opposition & contradiction the world made against our Saviour in this enterprise, in his good name, honour and life: in his owne towne at the very beginning they layed hands on him, & would haue throwne him ouer a great steep to breake his neck: his owne kindred once would haue tied him vp for a foole or madman: in Iury how oft would they haue stoned him to death; so that once he fell into this sweet expostulation with them, *Multa bona operafeci vobis, propter quod horum vultis me lapidare?* In Samaria they would not receiue him, nor give him a nights lodging: the *Geraseni* begged of him to leaue their country, preferring the safety of their hogges before his company. O my soule how oft hast thou done the like, preferring thy foule & hoggish pleasures before his sweetest presence? how oft did they call him glutton, tippler, friend & companion of Publicans, whores and base people; profane, wicked and breaker of the Sabbath day: at length Samaritan, (which is now as much as Iew) coniuurer, witch; *Demoniū habet, & in Beelzebub Principe demoniorū in eis est dæmonia*: and whatsoeuer els rancour and malice could inuent and spit out against him: all which our most humble and meek Lord bore with patience; nothing could weary him or make him desert his enterprise.

Conclude to imitate thy dearest Master : hast thou entred the lists of vertue ? expect then encounters, oppositions, blowes from all sides, friends, foes, & kindred: but resolve to stand to it, for in this spirituall cōbate two things are most certaine & rare, first that the victour shall nener be defrauded of his laurell; next he is sure to be victour, who doth not willingly lyedowne & yeeld

4. Consider fourthly the speciall and singular care & sweetnes our B. Sauour shewed vpon all occasions to poore and helpelesse sinners, not onely in receiuing & cherishing them with gentlenes and charity, when they came themselues vnto him; but also in seeking all occasions to meet and treat with them, to allure, cure, and conuert them: for this end he went oft amongst them to their meetings and feasting, without being invited and called; in so much that the Pharisees, a precise and puritane sect of the Iewes, vvere scandalized thereat, and willed his disciples to put him in mind, how it little beseemed his person to frequent such company, eating and drinking with publicans and sinners: whereat our Sauour presētly rose vp with these wordes, *Non est opus valentibus medicus, sed malè habentibus*; &, *Non veni vocare iustos sed peccatores*: and withall extended his discourse more at large with the parables of the shepheard seeking his lost sheep, and



and bringing it home on his shoulders; the woman also hauing found her lost *Drachma*, & calling together her goships to reioyce with her & lastly of the Father receiuing vvith open armes his prodigall Sonne, vvho hauing spent all, returned home a beggar, vvvas vvelcomed & feasted: lastly, vvith these vvordes he concluded his sermon: *Dico vobis quod nunc gaudium erit in celo super vno peccatore penitentiam agente &c.*

Conclude vvith most humble and hearty thanks to thy Sauour, for his goodnes towards poore sinners, and towards thy telfe in particular, for hauing so often inuited thee, inspired thee, called thee to amendment, and how oft hast thou rejected all his visits? and contristated both him & the Angells of heauen? ô returne yet at length vvith humility & sincere resolution, and he vvill not reiect, but embrace thee.

5. Consider fifthly, how toshew the love & care he had of sinners; he tooke Mathevv a Republican & vsurer into the Colledge of his Apostles, & made him moreover an Euangelist; let no sinner the despaireshow great loouer, to moue vnto perfection through his grace. Zacheus a Prince of Publicâs had but a desire to see him, & presently our most sweet Lord inuited him selfe to his house & made him a Sône of Abrahâ. Magdalene a famous & publike sinner came creeping vnto

him he receiued her, suffered her to touch, wash and kisse his feet, to the great offence & scandall of the proud Pharisee; from whose slanders he defended her, pardoned in publike her sinnes, & sent her away to great a Saint, as all know. But the conuersion of the Samaritan woman is most sweet and delightfull; a woman of base and low condition, and of a worse life, hauing been married to five husbands, and now liuing with one, that was none of her owne; our B. Saviour like a cunning fowler of soules, lay watching for her at a wellhead in the heat of the day; began to parly with her, and by little & little drew her on so farre that shee threw downe her pitcher, & ran into the Citie, a preacher and Euangelist to her people. Finally he defended the poore woman taken in adultery, absolved her, & sent her home free from sinne & death: he pardoned the theefe at the last gaspe on the Crosse: in fine his generall proclamation for all is; *Venite ad me omnes qui laboratis & onerati estis, & ego reficiam vos.*

Conclude to runne vnto this fountaine of Sweetnes; whensoever thou findest thy selfe defiled with sinne; but runne with humility and confidence; be also euer diligent & watchfull to helpe poore sinners to their conuersion: nothing is more gratefull to Christ; *Docbo iniquos vias tuas, & impii ad te conuerentur.*

## THE FOVRTH MEDITATION,

*Of the miracles & doctrine of our Saviour.*

1. **C**onsider first, how as the fruit of the tree in Paradise gave life; and the leaves health to the nations; so, though our B. Saviours principall end, and intent was to give life & salvation to soules; yet the abundance of his goodness spread out his leaves also to the health of the body; vvith such prodigious miracles; that they passe all vnderstanding & language: Let vs consider these two points; the first is the number of them, which S. Iohn affirmeth to be so great; that if all were vvritten, he thinks the whole vvorld could not hold the volumes: see the Scripture, and at every step we shall meet vvith the lame, the blind, the deafe, the leprous, the dumbe, the dead, the possessed, all perfectly cured, raised, freed; *Quia virtus de illo exibat & sanabat omnes.* The next is the benignity, facility & promptnesse vvith vvich he did all this; little need of intreating, let him but know the griefe, and the cure was at hand: his mother sayd no more, but, *Vnim non habem*, and presently the vessells of vvater were turned into vvine; the leprous man had no sooner sayd, *Domine si vis*, po-

*res me mundare*, but suddenly ; *Volo, mundare*: the Centurion, could hardly say ; *Domine puer meus iacet in domo para'lyticus*, when he was cut off, *Ego veniam, & curabo eum*. S. Martha and Magdalen sent to him ; *Domine quem amas, infirmatur*, with which he presently came vnto them. Blessed of all creatures bee such bowells of mercy & sweetnes.

Conclude to praise and thanke him ever for this his heavenly benignity & readines to doe vs good, and to cure our infirmities ; resolve also to imitate thy heavenly Master, to doe freely and nobly for the good of thy neighbour, either spirituall or temporall, what thou art able, without any proper interests & respects, & without so much intreating & vndoing.

2. Consider secondly, how farre different is the charity of our dearest Saviour, from that of men to one another; wee fly, excuse & shrinke our shoulders at every thing, that is asked vs, though neuer so easie for vs to doe; though neuer so necessary for those that aske: but our B. Saviour, as he neuer deferred the petition of any, *Nec expectare fecit oculum pauperis*; so he many times out of his overflowing loue, prevented the very asking: as vwhen seeing the paralyticke lying at the pond-side called, *Probatum*, without helpe or hope

hope of cure, hee asked him if he wvould be cured; & presently layd vnto him, *Tolle grabatū & ambula*: Againe, moued vvith the teares of the sad vvidowv of *Naim*, for the death of her onely Sonne; hee bid the hearle stand, called vp the dead youth to life & deliuered him to his novv-astonished & ioyfull mother; to the great vvonder & applause of all the people. So he tooke another paralyticke, prostrate before him, by the hand and sent him avway sound and lusty. So in the vvildernes he vviced fed thousands of poore people, that folloved him, vvith that miraculous multiplying of five loaves and two fishes: vvith many more, vvich are not knowvne or specified, to his ovvne infinite glory, and comfort of poore creatures.

Conclude vvith great confidence in this thy so good & liberall a Sauour; for knowv, that his charity & loue to man is still the same, euer most ready at thy call in all necessities, both temporall and spirituall; heare him complaine; *Sum, inquit, diues; à me tamen nemo quicquam postulat; sum misericors, nemo tamen fidem in me collocat; petite & accipietis.*

3. Consider thirdly the doctrine of our diuine Matter, *In quo reconditi sunt omnes thesauri scientiæ & sapientiæ Dei*: & first the excellency thereof; for on the one side it is most plaine & cleare to  
 O 5 the



the lowest vnderstanding; so that now every poore woman knoweth more of God and his perfections, then euer did Plato or Trismegistus: on the other, it is so profound and full of hidden mysteries, that the highest vnderstanding of men and Angells reacheth not halfe way: it is compared to the sunne, by which all things are seen, and it selfe neuer fully in the face; to the riuer of Nilus, whose waters ouerflow the bankes of the Church; but the well-head neuer found out, neuer knowne: to the vast Ocean, thorough whose waues wee saile, but see neither depth nor end. Next ponder the perfection of this doctrine, which is not to fill the braines with vaine *chimeras*, the heart with pride and the tongue with tattling, as humane sciences commonly doe; but it storeth the vnderstanding with solid mysteries, and filleth the soule with all vertues; *Domine, verba vna aeterna habes*, quoth S. Peter; the Precepts teach the high way to heauen; the counsellis raise to a more Aug. licall pitch; both, though they seeme rigorous in their commands, yet are most sweet in the obseruance: for so sayth our Saviour; *Iugum meum suauis est & onus meum leue.*

Conclude with most humble thanks to the Eternall Father for sending vs such a Master, to teach as the way of life: resolute to learne & practise his doctrine; take it for a paterne of all thy actions,

actions, as S. Francis did; at least as farre as thou art able; *Et inuenies requiem animæ tuæ*; attend euer to the holy Scripture with humility & reuerence, and thou wilt finde new comforts in thy soule.

*These following must beginne to be read*

*on Sexagesima Sunday at night.*

## THE FIFTH CHAPTER.

*Of the Passion & Death of our B. Saviour.*

**N**OW wee are come to the last Scene of our Saviours life and sufferings; which at it is euer more full & pathetically, then all the former; so shall wee find in this his period, both the malice and hatred of his enemies more violent, then euer; and his patience, love, magnanimity neuer more perspicuous: and lastly for a Christian soule, no where greater examples to all vertues: apply therefore, ô Christian, the mouth of thy soule to these flowing conduits, of life and grace: sucke the blood of the Lambe of God, sacrificed for thy redemption.

THE

## THE FIRST MEDITATION.

*How our Saviour is sold by Iudas; & take leave of his Mother.*

1. **C**onsider first, what an iniurie it was to our  
 B. Saviour to be sold to his enemyes by  
 his ovyne disciples; & that for thirty pence: *Su-  
 micus meus male dixisset mihi, sustinuisse ungue;* but  
 thou, my beloued Apostle, *Dux meus & noius  
 meus;* vvhio lined and slept together, and eate our  
 bread at the same table; this seemes to surpasse  
 all measure: were it not, that the vilenes of the  
 price yet goeth further: O Iudas, couldst thou let  
 the Sonne of God at no higher a price: the that of  
 a common flau? vvhby, he bought thee and vs all  
 vvith the price of his blood. But how came Iu-  
 das to fall into so desperate a treason? see vvhether  
 a passion, not at first resisted, carrieth a mans  
 his couetousnesse made him first steale for him-  
 selfe out of the common purse, vvvhich he kept; at  
 last increasing made him sell his Master, to get  
 thirty pence; and aftervvard to hang & damne  
 himselfe. Nay vvhat face, vvhat colour could he  
 put vpon so horrid a fact, as to sell this Paschall  
 Lambe to those bloody vvolves; that is, his  
 ovyne

owne Master to his publike enemies? what reasons could he alleage? forsooth, that he was weary of his company, because he broke the law; kept not the Sabbath; kept company with publike sinners, gluttons, drūkards, whores, Publicans &c. was a coniurer, blasphemer, and made himselfe for all this, the Sonne of God: ô Judas! how against truth, and thy owne consciēce dost thou blaspheme? but all is there good and holy, the bargaine is made, and the mony payed: and Judas retournes home to his Masters company; followes him, & speakes him faire, as though nothing were done; as though his Master knew nothing of it.

Conclude to take heed of thy passions at the beginning; sleight them not, neglect them not; trust not to any diguity, thou art placed in, none higher then an Apostle-ship, from vvhich Judas fell; examine thy selfe vvell, if thou haue neuer sold thy Sauour for lesse, then he did; for a thought, or for a rotten pleasure.

2. Cōsider secōdly, how the time being come, that our B. Sauour vvas to enter into the last & most terrible combate of his passion; and to take his last leaue and farevvell of his most deare Mother; he takes her a side, and beginning a most solemne and sad discourse; first as a most gratefull and humble Sonne thanketh her for all  
the

the loue and care, she hath shevved him in his education and breeding; and for the bread he hath eaten at her table: then declareth vnto her, how the time appointed him by his Eternall Father to accomplish the redemption of mankind, was come; how he was now to goe to Ierusalem; there to be taken prisoner by the treachery of his owne discipule Iudas; to be falsly accused, condemned; hanged on a Crosse betwixt two theeues &c. all vvhich he vvas most vvilling to vndergoe, because it vvas his Fathers vvill, and for the good of men; and desired her to doe also the same, and to confirme her vvill to Gods, as he did. And vvith this he embraced her most tenderly; asked & gaue a mutuall blessing; tooke his leaue and left her; but in vvhat case, expect not to haue it vvritten or exprested; for he is more dull then lead, vvho cannot apprehēd somevvhat; and more stony then flint, vvho cannot drop one teare: but to vvade into the depth it selfe, as it vvas, not the tallest Cedar of Libanus, nor Angell of heauen can doe it.

Conclude therefore, every one for himselfe, vvith that fortovv, teares and compassion, that such a story deserues; and both Christ and his B. Mother shall inspire.

3. Consider thirdly here for all that shall follow in our Sauours passion; that as on the one  
side



side the sorrow, griefe & anguish vvhich the B. Virgin suffered at euery passage and station of her Son's Tragedy, vvvas the greatest that ever hath or shall oppresse a humane heart, & exceeded onely by that of her Son; able a hundred times, not onely to dismay and put her by her selfe, but also quite to bereaue her of her life: so on the other side, her modesty, courage, & comportment vvvas such that being euery vvhere present, and oft an eye-vvitness of vvhat passed; yet she neuer shewed the least vvweaknes, feare, or imperfection in the vvorld. Her griefe proceeded from her loue, vvwhich being by all titles the greatest, that euer vvvas, increased her sorrow in like proportion: her constancy and fortitude vvvas supernaturall, grounded in that her totall resignation & conformity to the vvill of God: this vvvas so great & intire, that doubtles had God so commanded her, she vvould vvwithout the least flinching or pusillanimity, like an other Abraham, haue sacrificed him vvwith her ovvne hands; that is, scourged, crowned & crucified him; although euery thorne and naile vvould haue pierced her tender heatt, more then her Sonnes fle. h. O how oft did she vse the prayer of her Sonne in the garden, and cry out to the Eternall Father? *Pater mi, si possibile est, transeat à filio tuo & meo calix iste, verumtamen non mea, sed tua voluntas fiat.*

Cony

Conclude to accompany the Virgin Lady in this her sad pilgrimage to mount Caluary, vvith true sorrow, compalsion and teares; but vvith as full a resignation also of thy selfe to God, *In tempore & eternitate*: take heed thou increase not her Sonne's torments, & her griefes by sinne; for this it is, that pierceth more to the quicke both their hearts, then all the nailes and thornes of his enemies.

## THE SECOND MEDITATION.

*Of his last supper & vvashing of feet.*

**I.** **C** Onsider first, how our B. Saniour accompanied vvith his Apostles, vvent to Ierusalem; and entred into a house prepared for him, *Canaculum grande stratum*: a spacious and vvell furnished dining-roome, fit and capable of the great mysteries, vvich vvore to be vvrought in it: for here he eate his last Paschall supper: here he instituted the most B. Sacrament: here after his resurrection he appeared to his Disciples: here came dovvn the holy Ghost vpon them all: here vvvas sayd the first masse, and raised the first Christian Altar. Entering here, his first words vvore: *Desiderio desideravi hoc Pascha manducare vobiscum antequam patiar*: to shew the long and earnest

earnest desire he had to suffer for our redemption: blessed be that breast, where such love did harbour: when he saw the Paschall Lamb lie rosted on the table before him; ô how did he see himselfe in this figure, lying on the table of the Crosse before his Eternall Father, the true Lâbe, *Qui tollis peccata mundi*, dead with the knife of the diuine iustice, and rosted in the flames of his owne charity? But harken vnto his most iust and amorous complaint; *Amen dico vobis, vnus vesterum me traditurus est*: ô Iudas! how dost thou looke? how dost thou not sinke vnder the table, at such a thunder-bolt? ô how true is it; *Peccatorum in profundum veneris, contemnis?* he stirreth not, but with the rest of the most innocent and fearefull Apostles durst aske; *Nunquid ego sum Rabb?* ô Iudas! in dixisti; yea thou art he; but repêta and be lorry; and I will yet forgive thee.

Conclude to prepare in thy soule a *Cenaculum grande* for thy Saviour; that is, a free and noble heart; but let it be *stratum*, cleane from filth and adorned with graces: take heed no Iudas enter, he will spoile the quiet & sweetnes of thy heavenly banquet.

2. Consider secondly, how the Paschall supper being ended, and with it all the figures and ceremonies of the old law; and our Saviour intending to ordaine and institute the Sacraments

and rites of his new law; to shew the dignity of them before those others; & the different reuerence, they required; see the solemnity wherewith he beginnes: *Sciens quia omnia dedit ei Pater in manus & quia à Deo exiuit & ad Deum vadit, surgit à cæna, & ponit vestimenta sua, & cum accipisset linteum præcinxit se, deinde mittit aquam in peluim & cepit lauare pedes discipulorum &c.* where he hath recommended vnto vs three vertues, most necessary for the vse of these his diuine Sacraments; that is, purity of conscience, humility and charity; the first he signified in the washing his disciples feet, laying; *Qui totus est, to wit from great finnes, non indiget, nisi ut pedes lauet, sed mundus est totus*; from all what so euer: the other two he practised himselfe in the highest degree. Behold, my soule, the Sonne of God, the Monarch & Master of the world, lying at the feet of poore fishermen, washing and wiping them with those hands, that had done so many miracles; that made both heauen & earth; and with the powers of heauen stand astonished at such a spectacle; againe his burning loue & charity would not admit a seruant, a boy to helpe him in this act, all must be done by his owne hands, that belonged to our good and example: *Discite à me quia mitis sum & humilis corde.*

Conclude neuer to come to the holy Sacrament  
vvith-

without some speciall exercile of these three vertues, of purity of conscience, of profound humility and sincere love, both of God and thy neighbour; then maist thou come confidently *ad mensam Domini tui.*

3. Consider thirdly, how the holy & zealous S. Peter seeing his Lord and Master cast himselfe at his feet to wash and wipe them, all amazed & affrighted, drew backe his legges and cryed out; *Domine, Tu mihi lavas pedes?* thou my Lord and Master? thou, whom lately by the revelation of thy heauenly Father, I haue publikely confessed to be the Sonne of the euer liuing God? Thou to me a poore vvorme, and vile sinner farre too unworthy to doe the like office to thee? Bee content and yeeld, quoth our Saviour; *Quod facio, nescis modo, scies autem postea:* no, no deare Lord, what soeuer it be, I care not; *Non lavabis mihi pedes in aeternum.* Our Saviour seeing Peter so hot, and out of humility to forget his obedience; with a gentle yet piercing frowne layd; *Si non laveris te, non habebis partem meam:* where at poore Peter, as one thunder-strooke, shrinkes vp his shoulders, & boweth downe his head with, *Domine non tantum pedes meos, sed & manus & caput;* all what thou wilt good Lord, rather then lose or displease thee. A most deuout passage and containing two necessary lessons; the one, that



our duty and obedience towards our Prelates and Superiours must not be broken or omitted for any pretence or colour of priuate or publike good, no nor of vertue it selfe; for we see S. Peters humility could not excuse him: the second, that vpon the least notice, that what wee doe offends God, presently wee surrender our selues and fly back without any more excuses or disputes.

Conclude to learne and practise these two wholesome lessons, as thou hopest to haue a share with Christ: see and marke the daylie occasions thou hast to vse either one or both of them.

4. Consider fourthly, how our most humble Saviour with the bason in his hand, and towell about his middle, passing on from S. Peter to the rest, found in euery one the like effects of admiration, humility and obedience; vntill he came to the traytour Iudas; where besides some dissembling perhaps, and false hearted complements, he found nothing, but a sinke of sone and treason; a rock of obstinacy & malice: noe waters so chrystall-cleare, as can cleanse him; no bathes so warme, as can mollify him. See the Lambe of God, with more humility, doubles, than ordinarily, prostrate at this traytours feet, washing, wiping and kissing them, to the astonishment of hea-

uen and earth; and with bedew'd eyes speaking thus vnto his becomm'd soule: ô Iudas, friend, disciple, and Apostle of mine; why wilt thou persist in thy malice and treason? *Quid feci tibi, aut in quo molestus fui?* or rather, *Quid non feci pro te?* I haue made thee my Apostle; giuen thee power to doe miracles; cast out diuells &c. *Et si hac parua sunt, adijciam tibi multo plura:* onely repent and saue thy soule; feare not, I shall suffer for thee & all the world; but why by thy treason, and damnation? thou heardest what I layd euen now; *Ecce homini illi per quem filius hominis tradetur.* But all in vaine; the Traytour feeles nothing: *Demonium surdum, cecum & mutum.*

Conclude to imitate thy sweetest Saviour, in winning thy enemies by sweet and amiable meanes: heare vwhat he layes: *Exemplum dedi vobis, vt quemadmodum ego feci & vos faciatis:* next take heed of an obdurate heart: all the deavy of heauen is hardly able to mollifie it: pray to thy Saviour daylie: *Anima irreuerenti & infirmitate dederis ma.*

## THE THIRD MEDITATION,

*Of his instituting the B. Sacrament &  
prayer in the garden.*

1. **C** Onsider first, how true are those words of S. Iohn, speaking of our B. Saviour preparing himselfe for the instituting of the most B. Sacrament of his body & blood; *Cum dilexisset suos, quierant in mundo, in finem dilexit eos*; that is, shewed greater signes and gaue greater pledges of his loue at the end, then euer before; let vs for the present ponder onely these two points; the first, what he gaue and left with vs; which wee shall also finde to be two things, so great & superexcellent; that heauen and earth are capable of no more: the one is his true & reall body vnder the shape of bread, his true & reall blood vnder the shape of wine; where vnto is annexed his Diuinity, and in a word the whole B. Trinity, or what soeuer is contained in him as God & man: the other is a full absolute power to all Priests good or bad, wise or simple, when, where; & as oft, as they please, to consecrate the same body and blood, & giue it to whom they please, good or bad. O you holy Angells, enuy vs not.

The

The second is, vvhhen and vvhhy he left vs this holy Sacrament; vvhhen did he it? but vvhhen the high Priests & Iewves vvere plotting his death; vvhhen Iudas vvas betraying him; vvhhen his Apostles vvith all the vvorld vvere ready to runne avvay and forsake him: finally, then vvas he preparing a banquet for vs, vvhhen vve vvere preparing vvhippes, thornes & nailes for him: and vvhhy, O most louing Iesus? *Hac, quoth he, quotiscumque feceritis, in mei memoriam facietis;* the greatest signe of an ardent loue is, vvhhen he desireth to be beloued againe: nothing but this doth our Sauour require of vs for all that he hath done and suffered for vs: *Fili, prabe mihi cor tuum.*

Conclude to thanke thy Sauour daylie for this inestimable Sacrament: and for the povver, he hath giuen to Priests to consecrate it: repay him in the coyne, he requireth: that is, loue for loue, heart for heart.

2. Consider secondly, how our sweetest Sauour hauing communicated all his Apostles, and Iudas gone about his villany: he maketh vnto them a very large & most heavenly sermon, set dovvne by S. Iohn in foure long chapters: and most sweet to any deuout soule, that shall read it: euery sentence is a flage, and euery vvord a sparke of that loue-burning furnace of his diuine breast: taking his last leaue of his deare and best

beloued Disciples; & comforting their vveake & heavy hearts: *Filii, modicum vobiscum sum; farevwell, for I am going to my Father: but bee not grieved; it is for your good, to prepare you a place in heauen; to send you the holy Ghost; nay I vwill not leave you orphans, but I vwill come againe and take you to my telfe: in the meane time, aske my Father vwhat you vwill in my name, and he vwill giue it you; for my Father loveth you tenderly, and so doe I also; and the holy Ghost and vvee vwill all come, and live vwith you to the end of the vworld; and if you be persecuted & grieved, knowv that your grieve shall be turned into ioy; and you shall doe miracles and vvonders greater than euer I have done. I have much more to say, Sed non potestis portare modo: pacem meam relinquo vobis, pacem do vobis. farevwell dearest children, and take this command as my last vwill and testament: *Mandatum novum do vobis, ut diligatis invicem; sicut dilexi vos, ut & vos diligatis invicem; in hoc cognoscunt omnes quia discipuli mei estis, si dilectionem habueritis ad invicem: surgite, namus hinc.**

Conclude vvith all the tendernees, loue and teares that thy heart & eyes can afford thee: loue him, that is, keepe his commandments, & about all his last, that is, loue thy neighbour, keepe mutual charity, vvhatsoever it shal cost thee; de-

ceive



refuse not thy selfe vvith pretences, but looke truly in thy heart, and if thou find not there this loue, thou art not Christs discipule.

3. Consider thirdly, how our B. Saujour hauing at length ended his sermon; he lifted vp his eyes to heauen, and made a long and most deuout prayer to his Eternall Father, both for his disciples then present, & also for all that should beleue in him to the end of the vvorld: *Vt omnes vnum sint, sicut tu Pater in me & ego in te.* This done, he led them out into the garden of Gethsemani, a knowne place to the Traytour, because he oft vsed to repaire thither vvith his Disciples. Behold my soule this Lambe of God, vvalking now amidst his disciples and friends, shortly to returne the same vvay bound and dragged by his vvolluish enemies: behold him enter the garden, the field and place of battle: our first Adam vvith the abuse of his liberty lost vs all in a garden: our second Adam, to restore vs all vvith the losse of his ovyne liberty, enters also a garden: but as farre different from the former, as the fruite they both yeelded: that vvith it's sweets brought vs to death, this vvith it's bitternes restored vs to life. Here leauing the eight behind, vvith *Sedete hic & orate*: he goeth a little further vvith those three, that had seene his glorie on mount Tabor, to be also now vvitnesses of his bleeding

anguish in the garden of Gethsemani: to these commending more earnestly, *Sustinete & vigilate mecum*, he betaketh himselfe to prayer, the onely shield in the day of battell, the surest helme in a stormy & boistrous sea.

Conclude to accompany thy Saviour in this sad passage with compassion, teares and sorrow; but aboue all with prayer; take heed of what happened to the Apollles & to that valiant Peter, who because they slept, when they should haue prayed, ran away, when they should haue fought & dyed with him, as they had promised. O take heed; purposes are to little purpose, vntill backed and strengthened with prayer.

4. Consider fourthly, how our B. Saviour discloleth vnto these three disciples, the torrent of griefe, feare & anguish, which oppressed his tender heart; *Capit contristari, pauere, tudere & mastus esse*; which hitherto he had repressed, that he might comfort and encourage them: but now, o my trusty and beloued disciples; *Tristis est anima mea usque ad mortem*; that is, with a griete, that now presently would strike me dead, did I not preferue my selfe for the future torments, that is, with a griefe, that shall endure till my death, without the least sparke of comfort or reliefe. Dearest Lord, what sudden storme in this? is not thy soule glorious! and cannot shee then dispell these clouds,

clouds, & quiet these thy inward troubles? yes, she is both glorious, and can doe it; but now she doth quite abandon the inferiour part to all her naturall passions & feares, to suffer the more truly & feelingly for vs: and so consider him hence forward in all his passion, as a pure man, weake, tender & delicate of complexion: and so, as desirous of company, a thing naturall to grieve and feare; he layd vnto them *Sustinete hic & vigilate mecum*: what did the poore Apostles thinke, to heare this new language from their Master? how did they looke, to see him tremble and all in a cold sweat? certaine'y their weake hearts were all in a confusion, & their grieve burst out into a flood of teares.

Conclude to keepe them company with a true & louing compassion of thy dearest Saviours affliction: thanke him most humbly for discovering this his tribulation, which being inward, would otherwise not haue been knowne, and so haue lost the due thanks, which all Christians owe him for it, as being suffered for them.

5. Consider fifthly the fortitude and courage, with which our B. Saviour broke from the company of his disciples, a naturall comfort to grieve; *Anulus est ab eis*; and falling prostrate on the ground before his Eternall Father, cried out; *Pater mi, si possibile est, transeat à me Calix iste*; this was

was the cry of the inferiour part, trembling at the future torments; but presently checked by the Superiour, lest it might proue inordinate, vvith, *Verumtamen non mea sed tua voluntas fiat*: this he repeated three times, for three vvhole houres at least, vvith the humility, instance and seruour, as vvee may imagine: yet hee made notwithstanding tvvo interruptions, to vvisit his three disciple, and see hovv they behaved themselves; but found them both times asleep. O my soule, hovv carefull & sollicitous is thy Saviour for thy saluation, but hovv drowisie and carelesse art thou? Behold him in the saddest plight, that euer happened, going and coming betvvixt his Father and disciples: there pe itioning for his ovvne griefe, & here solliciting their good and saluation; but can get no hearing on either side: left and forsaken of all, in a solitary place, in a darksome night, in the deepest anguish of an afflicted soule. Till at length, an Angell from heaven appeared to comfort him. O my God! is it come to that passe, that an Angell must come to raise vp that head, and cheere vp that face, *In qua omnes Angeli desiderant prospicere*?

Conclude vvith the affections, thy deuotion shall giue thee: strue to imitate thy Saviour in tvvo things, in his humility, perseuerance and resignation in his praying: and also in care and vvatch-

watchfulnes, first for thy owne saluation, & next for theirs, who are vnder thy charge.

6. Consider sixthly, what kind of comfort this was, that the Angell brought him; it is not expressed, but by the effect it had in him, we may be certaine, it was no other, than that his Fathers pleasure & last command was, he should die on the Crosse for the redemption of man: for, *Filius in agonia*, quoth S. Luke, *prolixius orabat*, & *factus est sudor eius sicut gutta sanguinis, decurrentis in terram*. Who hath euer heard of a sweat like this, of drops so thick, so great, and thole not of water, but of purest purple blood, trickling downe apace, not on his face or garments, as usually, but round about from all his body, to the very ground whereon he lay, *Decurrentes in terram*. If his body suffered thus, what pangs then, what agonies did that his noble and tender soule endure, from whose sole anguish those showers of blood streamed through his body? in our griefes and feares the blood recoiles from the outward parts to the heart; but here the heart of our dearest Iesus is so pinched and pressed, that it spouts forth it's best and vitall blood vpon the ground: pressed, I say, on the one side with the naturall feare of so cruell and ignominious a death; & on the other, with a vehement desire to obey his Fathers will, and redeeme man; and



and so great was the violence, so strong the impression of the Superiour part vpon the inferiour to make her stoope & pronounce these foure words, *Non mea sed tua voluntas fiat*; that it cost her a mortall agony & a shower of blood.

Conclude at least with a drop or two of teares, if thou canst repay thy Sauiour in no better coine: O thanke him for that finall consent. for that, *Fia voluntas tua*; on which depended our eternall happiness; by which he bought vs of his Father, and sealed the contract with his blood; by which finally wee are pardoned and receiued into fauour. Blessed be our bleeding Iesus for euer.

7. Consider seventhly the reall causes, that so oppressed the heart of our stoutest Dauid, & laid flat on the ground the strength of our Samson: the first was the lively representation of his imminent death vvith all the torments, ignominies and scoffes he vvas to suffer; so that vve may truly say, that he suffered all his bitter passion twice ouer; once by the hands of his enemyes, & once by his ovvne; that is, by his cleare imagination of all at once, vvhat in the execution came but successiuely. The secōd vvas, a distinct knowledge and sight of all the sinnes of the vvorld, from the beginning to the end, how little or great so euer; and that all this black scroll vvas now laid to his charge by his Father, to be crossed

led & cancelled vwith the last drop of his blood. Most innocent Lambe! hell doubtlesse vwith all it's furies, could not affright thy soule like one of those monsters. The third vvas, to see the little vse & fruit, the very Christians vwould make of all his labours and sufferings; but most blind, vngatefull, and obdurate, vwould rather turne this hony into their poison; *Et concalcare sanguinem Agni*; then endeaour thereby to vvorke their ovvne saluation. These vwith many others, like a fierce squadron of enemies assailed at once his noble and tender heart, and made it dissolue into sighs, groanes, & not teares, but streames of blood.

Conclude ô Christian soule vwith a true feeling & hatred against sinne, the sole cause of all thy Sauour's miseries, & thy ovvne raging hate, ingratitude, *Qua exsiccata est*; make good vse of his passion, for thou canst not please him better. Lastly provide in time for a good death; for if in Christ, *Ecce in viridi ligno hac sumus*, these feares, these agonies: *in arido quid fiet?* vwhat vwill a poore sinner doe at that houre? how vwill he looke? vwhether vwill he runne?

## THE FOVRTH MEDITATION,

*Of our Saviours being taken prisoner.*

1. **C**ONSIDER first how our B. Saviour, having  
 after so long and bloody a combate van-  
 quished all feare and pusillanimity, riseth from  
 the ground with his face and eyes swolne and in-  
 flamed, his whole body and garments in gory  
 blood, *Et rubicundi sunt calcantium in torcularis*  
 but wiping and clearing vp his countenance as  
 well as he could bee went to his disciples, who  
 againe he found asleep, little thinking in what  
 case their deare Master had been: but he was  
 now so farre from chiding them, that as a most  
 tender Father he sayd: *Dormite iam & requiescite.*  
 But thou sweetest Iesu. *Quando dormies? quando*  
*requiesces?* weariied, toiled and congealed in thy  
 owne blood, when or where wilt thou repose  
 no more sleep, no more rest for thee, but *In ara*  
*Cruis*, the last sleep of death on the hard bed of  
 the Crosse. But behold Iudas thy Apostle, thy  
 disciple is come as Captaine to a band of souldiers  
 with clubs, bills and swords; and offers thee a  
 most false kisse, with *Aue Rabbi*: strike this Go-  
 liath dead, ô David, confound these Philistine  
 troopes, ô our Samson: nothing lesse: our Saviour  
 with

with a setled & vndaunted courage goeth forth to meet him, receiueth the kisse, with, *Amice ad quid venisti? Iuda osculo filium hominis tradis?* I know and haue told thee what thou comest for: thou hast betrayed me; be yet ashamed, and repent, and I will forgive thee, and as a friend receive thee into my fauour & grace.

Conclude with admiration & hatred of such obduratenesse, with feare of so desperate an estate; with loue also & confidence in the goodness of thy Saviour how much soeuer thou hast offended him; for he denieth his friendship to none, who offered it to Iudas. How oft hast thou betrayed thy Saviour with a kisse in coning vniworthylie to the blessed Sacrament; for he that doth so, inuiceth Christ in amongst his enemies.

2. Consider secondly, how our B. Saviour, to shew that no force vvas able to take him, had he not freeiy and of his ovvne will deliuered himselfe; he vvrought by his omnipotent hand no lesse then five miracles in this passage. The first, that although they had seen Iudas kisse him, vvwhich vvas the signe agreed on, yet he blinded them so, as they for all that knew him not; for asking them, *Quem queritis?* their answer vvas, *Iesum Nazarenum*; not knowing, that it vvas he vvho asked them; & this happened not once but twice: the second, that at these

Q

tvvo

two words, *Ego sum*, like men thunderstruck, they all reeled backward, and fell flat on the ground; & there had remained, had he not raised them againe with a second, *Quem queritis?* O who shall be able to stand the thunder of his voice at the day of iudgement, that *Ite maledicti*, if these two words so mildly vttered throw downe armed troopes? The third was, the curing with a touch of his blessed hand the eare of Malchus, which the sword of valiant Peter had cut of. The fourth, that none yet durst lay hands on him, but stood like dogs at a bay, vntill after a large discourse vnto them, and complaint that they came vnto him as to a thiefe, he gaue them leaue in these words, *Hec est hora vestra & potestas tenebrarum*: yet not without the condition (& this was the fifth miracle) that they should not touch any of his disciples; *Si ergo me queritis sinite hos abire.*

Conclude with ioy and thanks to thy Saviour for this his glory; with humble gratitude for deliuering him selfe so freely into his enemies hands for thy redemption: begge of him that he will neuer let thee fall into such obdurate nesse of heart as these blind men did; who, for all so many miracles done before their eyes, went on in their wicked enterprise.

3. Consider thirdly, how no sooner had our B. Saviour deliuered him selfe with those words,

*Hec*



*Hec est hora vestra & potestas tenebrarum;* but like so many ravenous & hungry wolues they rushed in vpon him; and, such was their fury and multitude, bore him ouer to the ground; where they buffeted him, kickt him, & pulled him by the haire of the head and beard; *Conculcauerunt inimici mei, quoniam multi bellantes aduersum me;* ô what clamours, what shouts, what opprobrious out-cryes did they make! *Sicut exultant victores capta prada:* and presently, lest he should slip from them, as before he had often done, they cast great ropes about him; one, as S. Bernard contemplates, about his neck, another about his middle; with his hands noosed behind him. O you Philistines feare no more our Sampson, his Dalila hath betrayed his strength into your hands; a hempen twist will hold him. Thus they dragge him away thorough thick and thin; now running, now falling, now stumbling in the darke, without a hand to helpe himselfe, or without a friend to lend him one: ô you Apostles, where are you! what is become of your valour, your loyaltie, your promise? all gone, all vanished: and he alone *In medio inimicorum suorum*, is carried to the slaughter like an innocent Lambe, for them and all the world, without opening his mouth, or once complaining.

Conclude from hence forward to follow thy

Redeemer from stage to stage, frō Iudge to Iudge, with prayer, loue & compassion, but euer remember who he is & the dignity of his person, Iudge him not by his present condition, vnles it be to see, how low he stoopeth for thee.

### THE FIFTH. MEDITATION,

*Our B. Saviour is brought before Annas  
and Caiphas.*

1. **C**onsider first, how the first Iudge before whom our innocent Iesus was presented, was Annas Father in law to Caiphas, high Priest of that yeare; because he was a man of dignity & his house lay in their way: behold this proud Priest sitting in his chaire, and with swelling pride and content, a king of the King of Maiesty and Iudge of the world, impertinent questions *De discipulis & doctrina eius*: our Saviour with his eyes on the ground & his hands tied behind him, answered nothing touching his disciples; for what should he say of them? accuse them he would not, and praise or defend them in this last action he could not: but for his doctrine he raised vp his head & voice, and sayd, *Ego palàm locutus sum mundo &c. quid me interrogas? interroga eos, qui audi-*

*audierit &c.* & it is obserued that our diuine Master in all his passion seldome or neuer made answer to any but in the behalfe of truth or his doctrine. But here a vile seruant standing by, vvith his fist, & gaue him a blow ouer the face, vvith, *Siccinè respondes Pontifici?* to the great content & laughter of all present, but to our meeke Lambe a great paine & greater affront: yet he replied no more, but *Si malè locutus sum, testimonium perhibe de malo; si autem bene, quid me cadis?* & this also in defence of his former vvords.

Conclude to stand vp euer for the Catholike faith & doctrine of thy Sauour; neuer hide thy head, neuer spare thy voice vvhen or how soeuer thou shalt be questioned about it; and vvhat bussets soeuer thou shalt suffer for it, answer no other vvile than our Sauour did; and how soeuer the vvorld laugh at thee, comfort thy selfe vvith this promise of thy Lord, *Qui me confessus fuerit coram hominibus, confitebor & ego eum coram Patre meo.*

2. Consider secondly, how fīō thence he vvvas hurried to the Pallace of Caiphas the high Priest, *Vbi Scribæ & Seniores conuenerant;* all vvith a longing desire to see before them this new prisoner, and vvith a full resolution to make him avvay by right or by vvrong: and therefore at his very entering after a scornfull vvelcome sell presently to

the examining of witnessles; but because they could find none true, they contented themselves with false ones, *Multi testimonium falsum dicebant aduersus eum*; yet all in vaine, for such was the innocency of our Saviour, that euen false witnessles could conclude nothing against him, *Quia non erant conuenientia testimonia eorum*, but contradicted one the other, which euen made their galls burst with rage and enuy; so that the high Priest rose vp in a storme, asking him why he answered nothing to all these testimonies? But to what, proud man, to what? make first thy testimonies agree, how false soeuer, and then demand an answer. Wherefore he tries another way, *Et adiuro te*, quoth he, *per Deum vivum, ut dicas nobis si tu es Christus filius Dei*. Our Saviour out of reuerence to his Father, and in defence of such a mystery, vouchsafed his answyer, & layd: *Tu dixisti*; 'tis true; but one day you shall see the Sonne of man coming in the clouds vvith maiesty and terrour: vvhereat, out of zeale forsooth, they rent their garments, and cried out, blasphemy, blasphemy! giue sentence, vvhat doe you thinke of him? *Illi*, vvithout more adoe, *dixerunt, Reus est mortis*.

Conclude thou to cry out to the cōtrary vvith all the Angells of heauen: *Dignus es, Domine, accipere virtutem & diuinitatem & honorem & gloriam & benedictionem*. Thanke him for receiuing this

so not onely vniust but also illegall sentence of death for our sake; and take euer great heed of opposing the known truth out of passion or any other pretence,

3. Consider thirdly, how this illegall sentence had an execution as illegall; for all vvith vnheard of barbarisme and cruelty laid presently hands on him, & like furies of hell more then men, shovvred vpon him all manner of blowvs, blasphemies and affronts: vvee may reduce them to these soure heads. First, they spit in his face, and disgorge their filthy fleame o that diuine forehead, vvhere beauty and maiesty sits: o my soule, vvhat canst thou thinke? men seeke a dunghill, or by-corner to spit in, but these deuills find no other sinke, than that face, in vvich the Angells are delighted. Secondly, they buffet, kick and strike him vvith merciles rage; and he, vvith his hands tied behind him, not able to vvard one blowv, vvipe his face, or helpe himselfe: heare vvhat he saies by Ilaia; *Corpus meum dedi percontantibus & genas meas vellentibus, faciem meam non auerti ab increpantibus & conspuentibus in me.* Thirdly, they couer and muffle his face vvith some dish-clout; and then at euery blowv aske him in scorne; *Prophetiza nobis Christe, quis te percussu?* these villaines hide that face, vvich the old Prophets cried out to see; *Ostende faciem tuam & sal-*



*meritas.* Fourthly, they pulled him by the haire and beard, vwith a thousand other as namelesse, as shamelesse affronts: vwhat shall vvee more admire? the meeknes, patience & fortitude of our heavenly Samlon, or the madnes & frenzy o these satanicall Philistins?

Conclude, as on the one side thou can'st not chuse, but darest their malice, and adore thy Saviour's patience & magnanimity; so on the other, to beare vwith like patience, vwhat iniuries shall befall thee; and to take heed howv thou ioyneſt vwith these villaines in affronting thy Saviour; beleene it, euery mortall sinne strikes him ouer the face, & spits at him more than all the leues did.

4. Consider fourthly, that none of all his torments, Iornes and abuses pierced his tender heart nigh so much, as did the viter losse of his disciple Iudas, & the most dangerous fall of Peter. Iudas for the gaine of a little money, lost his Master, his life, his soule, nay and money too; for *Propterea in templo abiens laqueo se suspendit.* O howv many in the vworld for the like dross doe daylie the same, and come to the same end? sell their Saviour, his faith, his grace; & at one clap lose all, and gaine hell & damnation. Peter, vwho had receiued more fauours, than all the rest; vwho like a Giant had vaunted that if all forsooke him,

yet

yet he neuer; vvhobad been vvarned more than  
once, to take heed; vvhohad he knowne it, had  
doubtlesse runne the traytour Iudas thorough  
vvith his sword: yet novv he grooves cold, stands  
by the fire, & at the voice of a silly maid, once,  
twice & thrice, denies, syveares & damnes him-  
selfe if euer he knew the man: strange, that he  
should not novv knowv him, for vvhom, but euen  
novv he had fought and cut of Malchus his eare  
neither could the cock's crowing make him re-  
member himselfe; till his syweetest Master a-  
midst his furious torturers sent him a glance of  
his eye, & vvith ope ray opened his vnderstand-  
ing, and vvarmed his breast anevv; so that, *Exiens  
foras, flevit amarè*; not onely then, but all his life  
time from the cock-crowv till morning, euer  
vvatering his aged cheekes in penance.

Conclude to take heed by the example of these  
tvvo Apostles, the one for euer lost, the other  
hardly recovered: take heed, I say, in vvhatestate  
soever thou art, of couetousnesse of any vvordly  
things, & of presumption on thy ovne strength:  
then feare a fall most, vvhenthou shalt fancy thy  
selfe most secure. Finally learne of S. Peter to  
doe penance for thy sinnes, and to thanke thy Sa-  
piour for the million of times, he hath raised thee,  
dead & drovned in sione.

5. Consider fifthly, vvhata night our syweet-

Qs

est

est Sauiour passed amongst those his vnſatiated enemies: for about midnight the high Priest with the Princes & Pharises going to take their rest, left him amongst the rout to vse him at their pleasure; who out of their owne cruelty & malice, as also to please their Masters, fell afresh vpon him with all their furie and rage. O who can tell, what our dearest Lord endured all this sad night? S. Luke passeth them over in these foure words: *Et alia multa blasphemantes dicebant in eum*: and S. Hierome affirmeth, that all will not fully be known till the day of iudgement. Yet sit by him a while, my soule, & contemplate on the one side the fury, rage, and balenesse of these ministers of the deuill; & on the other, thy Lord's inuincible patience, grauity & charity, euen then praying *Pro persequentibus se*. After a while step over to thy Lady, his most afflicted mother, (who no doubt had quickly tidings of the state her Sonne was in) and lee, if thou canst, the vniuersall eclipse and oppression of her soule, the floods of her eyes, the sighs & groanes of her breast, the cryes she made to heauen for him; *Pater si possibile est, transeat à filio tuo & meo Calix iste*; yet with the same resignation; *Non mea sed tua voluntas fiat. Sic plorans plorauit in nocte, & labryma eius in maxillis eius; non est qui consoletur eam ex omnibus charis eius.*

Conclude

Conclude to accompany thy Lord and Lady some part of this sad night in watching, prayer & compassion; offer all, that both suffered, to the Eternall Father for all thy hidden & vnkown sinnes, wrapped vp in the night of thy owne negligēce & carelessness: begge light from these two morning-stars to see them, amend, & satisfie for them.

THE SIXTH MEDITATION.

*Our Saviour is brought before Pilate  
and Herod.*

**I.** Consider first, how early in the morning, the high Priest and the Princes of the Iewes meet in a full counsell, notwithstanding their late going to bed; and what to doe, but to satisfie their owne malice, and extinguish the light of the world? so it is, the wicked are farre more watchfull and industrious to obaine their wicked ends, than the childrē of God to obaine theirs. Our Saviour is againe brought to the barre; the same question asked againe; *Sis tu es Christus, dic nobis*; & the same answer returned, that he was: with that, all rose vp against him as a man conuicted by his owne confession: *Et sur-*  
gens

*gens omnis multitudo duxerunt eum ad Pilatum.* But why did they carry him to Pilate a Gentile and Roman Governour? why did they not stone him themselves for blasphemy, as afterward they did S. Steuen? for noe other reason, but their malice, to haue him die on a Crosse, a death so infamous, that they themselves could not inflict it; a death onely for famous theeues, murderers & malefactors. See by this, their rancour against this most innocent Lambe of God: see how he is hurried away to Pilate's house at the further end of the city, aboue a mile and a quarter; haled thorough the streets with showts and cryes; that now all was discovered; that he had confessed himselfe a blasphemer, cheat and inchaunter; and for that, the whole Councell resolved to deliuer him ouer to the Gentiles &c.

Cōclude to follow thy Saniour this third stage to Pilate, and at length count them all, and thou shalt find almost ten miles, that he went from thurday euening till friday noone. Take pity of his wearied limmes; & wish it lay in thy power to ease him; but aboue all take heed of increasing his paine, by sinne, sloth and ingratitude.

3. Consider secondly, how the King of glory, *Iudex viuorum & mortuorum*; stands bound before a petty Governour; & the Princes & chiefe of his owne people stand for his accusers; but behold



hold the processe: Pilate demāds what they haue  
to say against that man: they thinking to beare  
all ouer with their greatnes and sole authority,  
answered with a kind of scorne; *Si non esit hic ma-  
lefactor, non tibi tradidissimus eam.* Wee haue al-  
ready examined & condemned him, what needst  
thou aske any more? but when Pilate would  
haue particulars, presently new ones were inuen-  
ted: this man disquieteth the people; forbids tri-  
bute to be pay'd to Cesar, and makes himselfe  
King of the Iewes. O shameles men! did not he  
persuade the people to obey euen you, such as  
you are, because you sate in the chaire of Moy-  
ses? did not he command all, *Dare qua sunt Cesa-  
ris Cesari*, and payd for himselfe & Peter? did not  
he fly, when the people would haue made him  
their King? how many stand there present, that  
can giue you the lie in all these things? But  
though our Sauour answered not a word, euen to  
the great admiration of the President, yet the  
force of truth is so great, that he beleeued no-  
thing; what they sayd; onely hee stuck at the  
word, King; and asking our Sauour about it, re-  
ceined full satisfaction, and laboured to free him.

Conclude to imitate thy Sauour, when thou  
art falsly accused; to hold thy peace, or to  
answer briefly and quietly; and hauing done that,  
to commit the rest to the diuine prouidence, and  
force

force of truth it selfe, which will, in spite of all her enemies, at length bud forth and appeare, to God's glory and thy iustification.

3. Consider thirdly, how Pilate seeing the malice of the Iewes, to free himselfe of their importunity, sent our Saviour away to Herod, as one belonging to his iurisdiction of Galilee. O my soule follow thy Saviour this fourth stage; see how they hale him againe thorough the streets, with shouts and cryes to Herods palace; who was most glad of his coming, and loone gaue him audience; asking him a hundred impertinent questions, and offering him no doubt great fauours, if he vould but doe some miracle before him; for to that end he had long since much desired to see him: on the other side the Iewes stood alleaging, all they could inuent, against him, that Herod vould put him to death; *Stabant Principes Sacerdorum & Scribae constanter accusantes eum.* But our Saviour vould not answere one vord either to their accusations, as most false; or to Herod's allurements, as most vaine and idle; & he a most bloudy Tyrant, & incestuous adulterer, vwho had killed S. Iohn Baptist, & kept his brothers wive. Whereat in a rage, *Spernit illum cum exercitu suo, & illusi indatum veste alba.* O you Cherubins of heauen, vyhat thinke you of this? the Eternall Wisedome of God, clothed in a fooles coat, scoffed,

fed, kickt and abused for a foole thorough the  
vvhole court & streets: this onely title vvas  
vvanting to all the rest, of a sinner, blasphemers,  
Samaritane, necromantick &c.

Conclude vvith thy Sauour to learne to hold  
thy peace, vvhen vaine curiosity is the obie&t of  
discourle; and if thou be called foole or idiot for  
thy paines, looke back vpon Iesus Christ, and it  
is impossible it should grieue thee: remember his  
rule; *Non est discipulus super Magistrum, nec seruus  
super Dominum suum: si patrem familias Beelzebub  
v vocauerunt, quanto magis domesticos eius*

4. Consider fourthly, hovv our Sauour vvith  
the nevv title and livery of a foole vvas brought  
back againe to Pilate; and this is the fifth stage;  
vvherein, no doubt, followed after the B. Virgin  
accompanied vvith S. Iohn and the other holy  
vvomen; and vvas present at all vvhat passed here-  
after; but in vvhat plight of griefe and sorrow,  
let euery pious soule conceiue of it, vvhat shee  
can; and accompany in spirit and deuotion the  
mother of God in these passions and funeralls of  
her onely Sonne; *Filius unicuius matris sue*. But Pi-  
late inuented now a nevv vvay to deliuer him:  
he had in prison one Barabbas for raising sedition  
and committing murder in the City, a notorious  
and infamous malefactor; and being to set one  
free at Easter, whom the people should aske,  
made

made sure they would neuer aske such a fellow: wherefore; *Quem vultis vobis dimittam? Barabbam, an Iesum qui dicitur Christus?* here the *Principes Sacerdotum & Seniores* perswaded the people to aske Barabbas; *Quid igitur, quoth Pilate, faciam de Iesu? Crucifigatur.* O dearest Lamb of God, who can conceiue the feeling of thy tender heart, to see thy selfe so reiected & abased by that blind & vngateful people, after so many benefits, miracles & cures bestowed amongst them? these are they who would haue made thee King, who cryed but Sunday last, *Ho sanna in excelsis, benedictus qui venit:* now worse than Barabbas, *Opprobrium hominum & abiectio plebis.*

Conclude neuer more to repine, if any be preferred before thee in honour, vnderstanding or vertue: for besides that it may be true, euer remember that Barabbas was preferred before Christ: begge of him, that he will neuer let thee fall into such blindness and vngatitude of heart; as to praise him in the morning and offend him before night.

5. Consider fistly, how Pilate wondered at the vheard of malice of the chiefe Priests, and blindness of that people, to preferre such a publicke villaine, as Barabbas, who had deserued a hundred deaths, before Christ, in whom neither he nor they could finde the least colour of a fault; and

and so, partly out of a naturall honesty, partly because his vyse had vvarned him; *Nihil tibi & iusto illi*; but chiefly because God by him, in spite of all his roaring enemies, would declare to the world the innocency of his dearest Sonne, behold how Pilate & the Iewes contest: they cry: *Tolle hunc & dimitte nobis Barabbam; quid enim mali fecit*, quoth Pilate; see, I haue examined him before you, and can find nothing; no nor Herod, as you see, to vyhom I remitted him: *Crucifige, crucifige eum*, quoth they: but he; *Nullam causam mortis inuenio in eo*: vwhat haue you more to say against him? *Corripiam ergo illum & dimittam* as the *instabant vocibus magnis postulantes vt crucifigeretur & inualecebant voces eorum*. O innocent Lambe, how do these rauenous vvolves thirst thy bloud? vvas it euer heard, that the Iudges should stand vp, & protest the innocency of the accused; & the accusers vvithout shame stand barking like dogs; kill him, kill him, vvithout alleaging of any the least crime?

Conclude vvith ioy of heart & hearty thanks to God for the honour he did his Sonne, and thy Saniour before the face of all his enemies, when he seemed most forsaken of all conceiue also a neglect of vwhat the world shall cry against thee; & a confidence in God, that he vvill defend thee, if thou bee innocent, vvhen thou



shalt bee most oppressed.

## THE SEVENTH MEDITATION.

*Our Saviour is scourged at a pillar.*

1. **C**onsider first, the most yniust proceeding of Pilate, who knowing the malice of the Iewes, and publikely profetsing the innocency of our Saviour, yet to satisfie their cruelty, caused him to be most cruelly whipped; a punishment so ignominious, that it was inflicted on none but slaues, thieues and whores; and a Roman citizen could, for no crime what soeuer, be liable to it: and yet the Sonne of God, to free vs from the gallie-stripes of hell, would subject himselfe vnto it. Behold therefore, my soule, how foure fierce tigers lay hands on this Lambe of God, strip him of his clothes, tie him to a stony pillar hands and feet, naked as he was borne, without a ragge to couer him frō shame or cold, in publike view and scorne of all the people; and then cry out to the powers and dominations of heauen, to come downe, to couer, defend or reuenge this their vniuersall Lord, as they did afterward diuers of his Saints in the like streights. Who can apprehend the confusion, that couered the heart and face of our dearest Iesus, when he saw his Angelicall body, made by the hands of  
the

the holy Ghost, and borne of a Seraphicall Virgin, lie open & euery way exposed to the viewv and scoffing of those villaines? and vvhath did the his Virgin Mother feelee in her heart; and shevv in her countenance? *Verè operuit confusio faciem vtriusque.*

Conclude on the one side vvith sorrow, but on the other vvith infinite thākes to thy Sauour, vvho vndergoes this shame, to satisfie for thy shamelesnesse; and suffers this nakednes, to gaine for thee the robe of grace: say to him with S. Bernard: *Quanto pro me vilior, tanto mihi charior.* But aboue all fly all acts of vnchastity; *Per illam enim renouas nuditatem Redemptoris.*

2. Consider secondly, how hauing tied him fast & sure, not able to stirre hand or foot, they begin to thunder vpon his blessed back and shoulders whole peales of stripes, lashes and scourges without measure or number; *Fabricauerunt supra dorsum meum peccatores & prolongauerunt sulcum suū;* that is, plowed and harrowed vpon my back: & now, the bloud comes spouting forth on all sides, drops a pace on the ground, and *Tanquam sanguis Testamenti,* besprinkles the people standing round about: yet the blowes increase, the wounds grow wider, & the flesh opens to the very bones and entralls; till at lēgth all comes to be but one sore, from neck to heele, *A planta pedis vsque ad ver-*

*ticem non est sanitas.* See, Christian soule, see how thy Iesus stands as immoueable, as the pillar, to which he is tied; not able to auoid or ease himselfe of one blow, but onely to shrinke vp his shoulders, & lift his eyes to heauen for comfort: When presently they turne him on the other side, & with fresh whippes & hands left him not till they had made him all ouer a perfect vicer; *Quasi leprosum & percussum & humiliatum.* O diuine & princely blood, how frankly & prodigally art thou shed, *Sicut aquę in plateis?* how art thou trampled vnder the feet of those hangmen? as though thou wert not more worth thā a thousand worlds: and as though thou wert not the licour, *Ad satandas gentes.*

Conclude to shed at least a teare or two, to mingle with this thy Creatour's blood; so of both to make the mixture of that ballame, that must cure & seare vp all those gaping wounds of thy soule; but especially those two of pampering thy flesh in riot and luxury, which now costs so deare.

3. Consider thirdly, that this flagellation of our Sauour was vnto him a most grievous torment; so that he himselfe neuer speaketh of his passion, but maketh euer mention of it, as one of the principall parts: and this for many reasons; as first for the number of stripes which as it hath  
been

been reuealed, exceeded five thousand; and those laid on by foure most cruell villaines, with three sorts of whips; as rods, twisted cords or bull's nerues, and little chaines of iron. Secondly, because Pilate caused him to be scourged to appease the furious hatred of his enemies, so that it could not but be most cruell, according to the proportion of their rage: but most of all for the tendernes of his most virginall and delicate body, of complexion more sensible than the body of any little childe; and now also tired out with a bloudy sweat and watching, trauels and torments of the night past: yet his ardent loue of vs so farre exceeded all, that to leaue vs a most copious redemption, he bore these most willingly, and was most ready to receiue them all ouer againe and againe, if it had been required. O infinite goodnes & charity, deseruing a gratitude & correspondence farre different from that wee wretches returne thee! stirre vp thy selfe, O Christian soule, and desire at least to doe or suffer somewhat for this thy all-suffering Lord.

Conclude with a seruent desire to suffer for Christ, in what way soener it shall please him, in body or soule, honour or fortune; and be sure the greatest fauour God can doe thee in this world, is to giue thee matter and grace to suffer for him: honour therefore from

thy heart his holy Martyrs and Confessours, who  
in thy poore country and elsewhere, *Lauerunt stolas suas in sanguine Agni, & dealbauerunt eas.*

4. Consider fourthly, how these hangmen, tired at length, cease; and vntying our Sauour's hands and feet from the Pillar, there leaue him helpelesse to helpe himselfe; but ah! how helpelesse? how vnable to moue or stirre? bathed all ouer in his gory and congealed bloud; harrowed as it were with wounds and sores; and trembling with wearines and cold, without a hand to wash his wounds or stanch his bloud, without any to reach him his clothes & couer him from the cold; with bruiled armes and vwearied knees leaning himselfe against the cold and hard pillar. Runne now vnto him, ô Christian soule, how sinfull so euer; for neuer shalt thou find a fitter opportunity; offer him thy back and shoulders to leane and rest his vwearied limbes on, or any other poore seruice thou can'st afford him. See him creeping to the corner, where his clothes were throwne, and putting them all on, as well as he can, euen to the fooles coat, which Herod had bestowed on him: ô dearest Iesu, what doe these course and vwoollen clothes doe, but stick and cleaue to thy sores, and so keep thee in a continuall torment? who doubteth of this, let him put any vwoollen ragge vpon the least sore he hath;  
and



and he shall quickly feele how true this is: so that the vlcers he now beareth, goe increasing euery minute, and vpon euery touch vntill his death.

Conclude vvith all the compassion thy soule is capable of; or, if thou find thy heart so stony, looke about, and find out his afflicted Mother, standing at a distance yet within viewv of this bloody spectacle, & she vvill teach thee to lament and grieue: thanke him for this flood of blood, shed for thee; and turne thy anger, not vpon his executioners, but on thy owne foule finnes.

THE EIGHTH MEDITATION.

*How our Saviour is crownded vvith  
Thornes.*

I. **C**onsider first the vnlatiable fury of these ministers of hell: one vvould haue thought the past scourging a sufficient punishment for innocency: but now they vvill crowne him for King forsooth; neuer vv as a cruelty so barbarous heard of: they hale him into the *Prætorium*, or Court of Audience, *Connecant totam cohortem*; violently strip him againe of all his clothes; let

him on a bench or stoole; throw about him some purple ragge; twist a wreath of long, hard and sharpe thornes; clap it on his sacred head; put in his hand for scepter a cane or reed; bow their knees before him with a scornfull, *Aue Rex Iudeorum. Egredimini filie Sion; all Christian soules; Et videre Regem vestrum in diademate, quo coronauit eum mater sua*, that is the Synagogue, *In die dissolutionis sue* with his Spouse the Church. But, what can wee first admire? what first lament? the Devils monstrous inhumanity, or our Iesus his prodigious charity and patience? the ripping vp of his former wounds? the renewing of his nakednes? the piercing of the pointed thornes into the middle of his braines? or the scoffes, teeres and shouts, with which they treated him? let euery one conceiue and bewaile, what he can, and yet all together shall neuer reach vnto the thousandth part of vvhathere passed.

Conclude as thou hopest one day to see him in his glorie, and to adore him there vwith the foure and twenty Seniors, not to forsake or neglect him now: accompany him vwith compassion & imitatio; be not one of those, *Qui regnare cum Christo volunt, non pati*: but heare S. Bernard; *Non decet sub spinato capite membra esse mollia & delicata*: suffer as he doth, if thou meane or hope to reigne vwith him.

2. Consider secondly at leasure, and imprint in thy soule the image and *Idea* of thy dearest Lord, seated on this throne of scorne; and see, whether exceedeth in cruelty, his torment or ignominy: being placed on some bēch or footstool amidst a vvhole troope of souldiers; his face full of shame and confusion; his eyes swimming in teares for all the vworld; an old ragged cloake ouer his shoulders, rubbing his green vvounds, vvithout covering his nakednes from shame and cold; a crowne of piercing thornes on his head; guesse at this torment, by the touch of a pin or needle on the temples or sinevvs of thy head, if thou dare not pierce it deeper: a reed in his hand for scepter, vvith vvvhich euer and anon they presse and beate dovvne the thornes into his head; *Et percussiebant caput eius arundine*; vvherevvith the blood came trickling dovvne afresh on his face and neck: his enemies saluting him by turnes vvith scoffes, buffers and spitting againe in his face; vvvhich before being more beautifull than the sunne, vvvas novv all bruiled, bloody, defiled vvith spit & durt: and he, his hands being tied, not able to vvipe or ease him selfe: vvhen thou hast vviuevved him vvell in this sort, then turne thy eyes vvppvvard, and see how he sits in heaven *Ad dexteram Patris, adorantiibus Angelis*; and hauing compared these two extremes.

Conclude to adore him, loue, and praise him, as much here *In Pratorio Pilati*, as there, *In Palatio Cali*; for, *Quantò pro me vilior, tantò mihi charior*. Lend him also a few teares of compassion, lest thou proue more stony and vnhumane than these barbarous soldiers, or the furious Iewes.

3. Consider thirdly, how Pilate, confident now that the rage of the Iewes would be allayed, & their malice gluted at such a spectacle, led him forth by the hand as he was, and from some eminent place shewing him to the people sayd, *Ecce homo*; behold the man, you so much feared would rise with the Kingdome, trouble & captivate you all: feare him no more for such, but rather take pity of him, as of a man of your owne country, flesh and bloud. But they; *Crucifige, crucifige eum*: ô cry of hellish fiends and not of mē! Take him you, quoth Pilate, and crucifie him; *Ego enim nō inuenio in eo causam*: wherefore say & doe, what you will, I am resolved to set him free: whereat they cryed out with open throats; *Si hunc dimittis, non es amicus Cesaris*. What now poore Pilate? what wilt thou now doe? if thou free the most innocent Sonne of God, thou shalt be no more Cesar's friend. who can conceiue somewhat of that griefe, which pierced the heart of our dearest Saviour, to see him selfe so bandied against by his owne, but most obdurate and wretchedly vngate-

gratefull people? how he pleaded also vnto them his *Ecce homo*; promised and sent vnto them by his Eternall Father, to redeeme and teach them the way to saluation: he who hath done so many miracles, cured all their diseased, and preached vnto them the word of life &c.

Conclude thou also with two *Ecce homo's*; the one to God the Father, representing vnto him this his disfigured Sonne, that looking first vpon his passion and merits, he may view thee with mercy; the other to thy afflicted Saviour, that for the sad case, his loue hath put him in, he will looke vpon thy weaknes, cure thy wounds made by sinne, & giue thee strength to imitate his sufferings: take heed of a Iewish obduratenesse; take heed, thy sinnes cry not against him a new *Crucifige*.

THE NINTH MEDITATION.

*How our Saviour is sentenced to death, and carrieth his Crosse.*

I. **C**onsider first, how Pilate ouercome at length with the wearileffe importunity of the Iewes, and vvith the feare of losing the fauour of his Prince, placed himself in the iudgement seat; and



and yet euen there, his conscience accusing him, made one weake reply more, saying; *Ecce Rex vester*; but they no way relenting; *Tolle, tolle, crucifige eum: Regem vestrum crucifigam? Non habemus Regem nisi Casarem.* Then Pilate calling for water, and washing his hands before all the people, made this last protestation for himselfe & the innocency of Christ: *Innocens ego sum à sanguine iusti huius; vos videritis*: but they, ô blind and desperate nation! tooke this dread curse vpon themselues and their children yet vnborne: *Sanguis eius super nos & super filios nostros.* Then Pilate pronounced sentence, by which he set Barabbas free, *Iesum vero tradidit voluntati eorum, ut crucifigeretur*: in this one act committing two most soule iniustices; the one in letting a thiefe and murderer at liberty; the other in condemning whom he and all the world knew to be most innocent: and also a great cruelty, in deliuering him to the will and pleasure of his bitter enemies, who, you may be sure, reioyced and exulted not a little thereat. But ô see thy Sauour with what humility, charity, and silence he heareth and receiueth this sentence, as most necessary, as most iust; not from Pilate, but aboue from the decree & pleasure of his Eternall Father.

Conclude with humble thankses to thy sweetest Iesus for this sentence, which as it freed Barabbas

Barabbas then from a temporall death, so it freed all mankind from an eternall one: inuoke this his blood also vpon thy soule, not to thy condemnation, but to free it from the sentence of eternall death, so oft incurred.

2. Consider secondly, how this sentence was as cruelly put in execution, as pronounced: for presently Barabbas was set at liberty; and a most heavy Crosse of some fifteen foot long, with greatnes proportionable to beare a man, was layed on the shoulders of our dearest Saviour, with two theeues more to keep him company. O B. Iesus, what is this familiarity and affinitie, thou hast with theeues? a thiefe sold and betrayed thee; as to a thiefe they came with clubs to take thee; a famous thiefe was put in ballance with thee, nay and preferred before thee: now two theeues accompany thee, and are to hang by thee; *Et cum iniquis deputatus est.* Come all deuout soules, and view with attention this procession or last progresse of your Redeemer and King of glory. A cryer leads the way publishing aloud the crimes, murders, treasons and blasphemies of this neuer-heard-of malefactor: and how truly? for *Posuit super eum Doms iniquitates nostras*: then follow the whole band of souldiers to guard his person: next the hangman with ropes, ladders, nailes, hammers &c. after goeth or rather creepeth our sacrifice, our Isaac, with a thiefe on

each hand, all bruised, bloody, and torne, vvith a massy beame on his back, & a crowne of thornes on his head, dragging it forward step by step: his heauēly Abraham aboue him vvith the svord of iustice and fire of charity ready to sacrifice him: lastly, round about him all the Priests, Elders, Scribes & people cursing, reuiling & scuffling at him; besides the multitude of all nations then at Ierusalem, as it is thought, aboue a hundred thousand.

Conclude to followv also thy Sauour this his last stage or *Catastrophe*: but seeke out the B. Virgin, S. Iohn, and the other holy vvomen, to keep them company, vvith like affections to theirs.

3. Consider thirdly, how our B. Sauour hauing vvith vnspcakable toyle and torment, carried his Crosse towards a mile through the streets, now stumbling, now falling, alvvayes groaning vnder the vveight, and staggering at the kickes and blowes they gaue him to hast him forward; at length falleth flat dovne, not able vvith all their hallog, kicking & pulling to rise any more, or cary it a foot further. O svveetest Iesus! vvhat shall a pōore and sinfull soule say here vnto thee? *Quærens me sedisti*, or rather, *cecidisti lassus, redemisti crucem passus*: 'tis not the vveight of this peece of timber, that oppresth thee; O no, thou sustaineest the vvhole vvorld vvith thy little finger; 'tis the

the vnſupportable vveight of my finnes, that lay thee ſo along : *Quid faciam tibi o custos hominum?* giue me thy Croſſe, and I will carry it with Cyrenens after thee; *Vel tollam crucem meam & ſequar te*, as thou haſt commanded me : in the meane time, I will accompany thee with my teares amongſt thoſe deuout women, that followed thee, and to whom thou ſaydſt; *Filia Ieruſalem, nolue flere ſuper me, ſed ſuper vos ipſas flete, & ſuper filios veſtros; quia ſi in viridi ligno hac faciunt, in arido quid fiet?* if this body more freſh and green than the trees of Paradife, feele ſo much this nipping winde of perſecution; how will your trunkes, dry and rotten with ſinne, feele and endure the all-ſtorching flames of hell?

Conclude to weep and bewaile thy Sauours burden, that is, thy ovvne finnes, & thoſe of the vvhole vworld; & take heed, how thou layeſt more vveight on his ſhoulders; but reſolue rather to eaſe him, of vvhat he already beareth; that is, take vp his Croſſe after him, and beare it for his ſake; *Quicumque te angariauerit, aut tibi eam impoſuerit;* for to this onely end he hath layd it dovvne.

## THE TENTH MEDITATION.

*How our Saviour is nailed on the Crosse.*

I. **C** Onside first, how being arrived at length at mount Calvary about midday, in the case wee may imagine; it seemes, that the malice & rancour of his enemies increased vvith his torments: for the first thing they doe, is, to mixe gall in the cup of vvine and myrrhe, vvwhich vvually vvvas ginen to comfort and hearten those, that vvvere to dy: *ô Tygers and not men* vvell did Moyse say of you; *Vna eorum, vna fellis & bovis amarissimi; sel draconum vinum eorum*: but vvhat did our meekest Saviour doe? *Cum gustasset, noluit bibere*; that is, he tooke as much, as vvould torment his tast, tongue and palate, but vvould not vvithall receive the comfort it might afford his vvake stomach: that is, to cure vs thoroughly, he vvould suffer in every part purely vvwithout ease to the rest. Next they violently strip him againe starke naked, *Nam nudus pependit in ligno*; *ô vvho* can expresse or conceive the horror of this torment? his inner garment vvvas by this time congealed to his flesh and vvounds, and the crowne of thornes vvvas fast to his head, and intangled vvwith his bloody and clotted haire: yet  
both



both are pulled off with mercilesse rage, and the crowne with no lesse clapt and pressed on a new; all his wounds are opened againe and bleed a fresh; the cold aire pierceth him thorow hand thorough; & new shame before such a multitude confoundeth his diuine face: O see him, while the Crosse is preparing, falling on his knees with his armes crossed, and offering himselfe to his Eternall Father *In holocaustum vespertinum*, to appeale his wrath against mankind &c.

Conclude to kneel downe by him, and make the same oblation: to drinke the bitter Chalice of his passiō with him, which thy sinnes haue made more bitter then gall: & to imitate his extreme pouerty and nakednes, not a ragge nor leafe of a tree to couer him.

2. Consider secondly, how the Crosse lying flat on the ground & all things in readines, they lay our dearest Redeemer stretched out vpon it; and first spreading out his wearied armes, & drining sharp & grosse iron nailes thorough the palmes of his hands, fasten them to the wood: then pulling downe his leggs to the length, doe as much for his sacred feet; and all this, with such violent cruelty, that 'tis thought with stretching and pulling, they mightily strained his whole body, and disioynted it in many parts; according to that, *Foderunt manus meas & pedes meos, &*

*innumerauerunt omnia ossa mea.* O Christian or any humane soule, what can'st thou here thinke, say, or doe? did'st thou euer feele any nerue, sinew or yeine contracted or pierced but with a pin? or a bone, neuer so small, or ioynt displaced? or did'st thou euer see it in an other? tell me then, what cries, what shriekes, thou madest, what restles paines & tortures thou suffered'st: and what were all that to this torment of thy Saviour; whose hands & feet, where all the sinews, veines, and bones concur, are bored thorough with nailes of a finger thick? ô view it well, if thine eyes will giue thee leaue; thinke on it, if the affright distract thee not. Runne to thy bleeding Saviour, who callerh on thee with these words: *Surge, & uni amica mea, speciosa mea, columba mea, in foraminibus petre, in cauerna maceria; lectus noster floridus,* with the red blood that waters this bed of my Crosse &c.

Conclude to make good vse of this occasion; enter into these caues of the rock, that are opened for thee; and shelter thy selfe here, whensoever the storme of temptation shall inuade thee; chuse this Crosse for thy bed, pillow, or couch to rest thy wearied soule on.

3. Consider thirdly, how having fast nailed him on the Crosse they begin with forks, halberds and ropes to raise him in the aire: ô what shouts,

shouts, cries & blasphemies made his enemies; when he appeared ouer the peoples heads? but what affrights, sighs & teares ouerwhelmed his dearest Mother & other deuout friends? At length, they let the foot of the Crosse fall into the hole made for it, & so fasten it straight vp in the aire: *Et sicut Moyses exaltauit serpentem in deserto, ita exaltatus est filius hominis & filius Dei in Caluaria:* but with such new torments, that all hitherto will seeme but trifles: his body now hangs poiled in the aire, and it's whole weight on his pierced hands & feet, with a new and continuall renting open of the said wounds; with a horrour and trembling of his whole body, which now is become the chiefe torment to it selfe, *Et factus est sibi metipso grauis.* O now crucified & tormented Iesu, howv doe all things conspire to thy torture? thy Father hath forsaken thee, thy mothers presence pierceth thy heart; thy enemies shouts amaze thee; thou thy selfe, thy owne body doth most of all torment thee; *Nec habes ubi caput reclinēs,* but vpon thornes; *nec ubi manum aut pedem figas;* but on piercing nailes. O *vos omnes qui sititis, venite ad aquas,* put your mouths to these foure riuers or conduits, vvhich streame from Paradise, *Ad irrigandam vniuersam terram.* Runne and wash your leaerie into snow in the blood of the Lambe.

Conclude vvith all the cōpassion of thy soule and teares of thy eyes; and vvish at least, that it lay in thy povver any vvay to ease thy tormēted Sauour, or his afflicted mother; remember the hard & flinty stones opened at his passion; & yet how many be there in the vvorld, and Christians too, that neuer drop one teare for him, or scarce thinke on him?

4. Consider fourthly, the infinite charity of our Sauour, and no lesse malice of his enemies; he amidst his torments cryes out; *Pater, dimitte illis, quia nesciunt quid faciunt*; they grin & shake their heads at him, *Vah qui destruis templum Dei; salua te ipsum; si filius Dei es, descende de Cruce*; and this not onely the souldiers and common people, *Sed & Principes Sacerdotum illudens cum Scribis & Senioribus dicebant, alios saluos fecit seipsum non potest saluum facere; si Rex Israel est, descendat nunc de Cruce & credimus &c. id ipsum autem & latrones, qui crucifixi erant cum eo, imprecabantur*: this is the musicke of our Salomons bed chamber *In die desponsationis eius*. Obserue notwithstanding and reioyce to see how in despite of all, his Eternal Father proclaimes him for the true Messias, and the King of those very Iewes, that murder him; by causing Pilate to put ouer his head in three languages, that all nations might read and know it, this his title; **IESVS NAZARENVS**  
**REX**

**REX IVDEORVM**; neither, doe they what they could-, would he alter a letter of it. Againc nature by her sufferance acknowledgeth him for her soueraigne Lord and God; and in token of her grieve to see him so treated by man, breaketh open her bowells, renteth her hardest rocks asunder, & hideth her face in a darke Eclipse for three houres space; the religious Temple also renteth her sacred vaile from top to bottom, not able to beare the horrid sacriledge, nor heare the fearefull blasphemies, that her owne Priests committed and powred out, against her God, her manna and Arke of her Testament.

Conclude to ioyne with the Angells of heauē in thy Sauours prayles, whilst his enemies curle and scoffe him: and in mourning with dame nature, and all good soules whilst his enemies exalt and reioyce at their imagined victorie ouer him.

*These following must begin to be read on  
Saterday night the Eue of  
Passion Sunday.*



## THE SIXTH CHAPTER,

*Some pious considerations and questions  
vpon our Saviours Passion.*

**W**Hilst thy dearest Lord and Saviour is hanging on the Crosse, struggling vwith three houres vnspcakable torments; and his enemies like so many vvolves or dogs stand all howling & barking about him, creep in, ô Christian soule, and place thy selfe at the foot of the Crosse, nigh his distressed Mother, S. Iohn and the rest of those deuout persons; *Sub vmbra eius sede, & fructus eius dulcis erit gutturi tuo*: from thence contemplate some circumstances, aske him some pious questions, and heare the last seauen vvords of thy dying Master; for, *Crux fidelis inter omnes arbor vna nobilis; nulla sylua talem profert fronde, flore, germine.*

THE

## THE FIRST MEDITATION.

*The consideration of some circumstances.*

**C** Onsider first, and lifting vp thy eyes see vvh<sup>o</sup> he is, that there suffers; and againe, looking dovvnevard, see for vvhom he suffers. He vvh<sup>o</sup> suffers vvh<sup>at</sup> thou hast hitherto seen, is true God and true man; as God, besides the common attributes of the diuinity, he is the second person of the B. Trinity, the Eternall Word of the Eternall Father, equally reuerenced, prayed and adored vvvith him by all creatures vvhatsoever &c. As man, he is absolute Lord & King of the vvhole vniuerse, as vvell of the Angells aboue, as of men and all below; vvith full pover over life & death at his pleasure; heauen and hell are in his hand, *Data est ei omnis potestas in celo & in terra*: this is that pover vvich diuines call *Potestatem excellen<sup>ti</sup>e*, by vvich he dispolet<sup>h</sup> of all the treasures of heauen at his vvill: his body, framed by the holy Ghost in the vvombe of a purest Virgin, vv<sup>as</sup> the most tender and best complexioned, that euer hath or shall be: his soule at the first instant full of all knowvledge, grace, & glory: called therefore, *Sanctus Sanctorum, ex plenitudine*

*cuius omnes accipimus*, not onely men, but Angells: finally his authority & esteeme among the people so great, that the like was neuer seen in Israel. But, for whom doth he suffer? for man onely a poore crawling worme; for his friends, but not onely; for his enemies also; nay for those, that stand barking at him; finally for thee alone, no lesse, but euery way as fully and as willingly, as for the whole world; *Qui dilexit me & tradidit semetipsum pro me.*

Conclude with astonishment and admiration, to see this great change of these two extremes; *Nonisimi primi & primi nonisimi*: God fallen to the lowest abyfle of milerie; *Opprobrium & abiectione plebis*; and man railed to the highest of happiness; *Filius Dei uiuisti & habes regni*: poure thy selfe out into teares for thy suffering God; and into humble thākes, as much for thy selfe, as for the whole world, by him redeemed, exalted, deified.

2. Consider secondly, how as S. Thomas and all diuines teach, the paines both exteriour and interiour, which our Saviour suffered in his passion, were the sharpest and greatest that euer were suffered in this world: although thou hast seen them hitherto one by one, yet resume them here againe all together, from Gethsemani to mount Caluarie: no part of his most delicate and tender body hath escaped its particular and terrible

ble torment; *A planta pedis ad verticem capitis non est inuenta in eo sanus*: againe he suffered in his same, by false witness, and ignominious titles of seditious, fool &c. in his honour by the scoffes, mockings and shames, they vsed him with. But now what he suffered interiorly in his soule, no soule but his owne can feel or expresse; *Secundum magnitudinem amoris, est & doloris*; he loued, honoured and reuerenced the God-head with an immente and incomparable loue; how then did it grieue and oppresse his noble heart, to see altogether all the sinnes of the world passed, present, and to come, like an army of foule Giants banding and scorning the Divinity? how did he feel the eternall losse of thole million of millions of poore soules, tūbling hourely into hell flames? againe, the loue he bore his B. Mother was without comparison; how then did her griefe for him, increase his for her? how did these two fiery coales, in flame and kindle one the other? say no more, my soule, but looke onely and contemplate them both present by thee, him hanging on the Crosse vvith his eyes cast downe vpon her; and she stāding at his feet; but vvwhether looking vp on him or no, I know not.

Conclude to get first a perfect loue of thy Saviour, and then thou vvilt easily be a partner in his griefe: desire heartily to suffer somevvhar

for him, in thy fame, honour, goods, body, and soule; who hath suffered in all at once for thee. Fixe thy selfe at the foot of his Crosse, & neuer depart thence.

3. Consider thirdly, from whom. or at whose hands he suffered all this: reflect and thou shalt find, that he hath suffered from all sorts of people; Iewes, gentils, great & small, Princes & plebeians; some accusing, others iudging, others executing, all crying out; *Tolle, tolle, crucifige crucifige*: from his Apostles; the one betraying him, the other forswearing him, all flying and leauing him: from the presence of his B. Mother, though without her fault, whose sight and sorrow pierced his very heart, and redoubled all his paines: from his owne body, whose weight on the Crosse caused and increased his torment beyond measure: finally from himselfe and his Eternall Father, both forsaking him, and both the chiefe & originall causes of all this; he by his free will, and his Father by the sword of his iustice: so that the whole vniuerse concurred & conspired his death; but not one creature afforded him the least helpe or comfort. *Considerabam ad dextram & videbam, & non erat, qui cognosceret me*. O forlorne and forsaken Iesu; how all are at thy left hand to afflict thee? none at thy right, to pity thee? O what a case wast thou in, when this vniuersall desolatio made



made thee cry out to heauen; *Deus, Deus meus, ut quid dereliquisti me?* Sweetest Saviour, giue a deuout soule leaue to aske thee the same questiō; *Ut quid dereliquisti teipsum?* his answer is; *Ut nunquam derelinquat te gratia mea.*

Conclude with a strong resolution, grounded on a sincere loue, neuer to side more with those, that persecute thy Saviour; that is, with sinne & ingratitude; for onely these two can now reach and offend him, where he is sitting at his Fathers right hand. If thou find thy selfe sad and comfortles, recurre to thy Saviour on the Crosse; and be confident, that either he will comfort thee; or, which is to him more acceptable, giue thee his grace to sit by him, and keep him company.

4. Consider fourthly the manner our Saviour suffered *Ex parte sua*, that is, the rare vertues he practised and left drawne in purple and sky-colour, as wee may say, *In carne sua*, as patterns & samples for all his faithfull children; and to begin with that, which was the first source and spring of the rest, his ardent loue and charity to doe and suffer for vs; ô my soule, thou hast at leasure seen and pondered all the wonders, he hath done, and all the persecutions he hath suffered in thirty three yeares; and those he now seeleth, hanging before thee on the Crosse; all tokens of excelsiue loue; but couldst thou looke into that burning furnace

furnace of his diuine breast, thou would'st find there such a fire of loue & charity, *Quam nec aque Oceani possent extinguere, nec flumina passionum unquam corrumpere*: euer ready to suffer a fresh all, and more, ouer and ouer, againe and againe. Next his infinite humility in exposing his Maiesty to so much abasements and contempts; and perfect obedience, *Vsq̃ue ad mortem Crucis*, to comply with his Fathers command. Then his wonderfull patience, meeknes and silence; *Tantum omnis coram tendente se non aperuit os suum*; ita ut miraretur *Pilatus* valde; without the least contradiction or answer for himselfe: his fortitude and perseuerance most inuincible till the end, till he had conquered death, sinne & hell: his iustice and mercy, in taking on him and paying so to the full our ranlome; his pouerty and contempt of the world in the highest degree &c. without end or limit.

Conclude to follow the steps of thy Soueraigne Lord & Master: ô if thou could'st once get and keep one sparke of his loue in thy breast; how it would sealon all the actions of thy life? how it would inflame thee to suffer for him, as he hath done for thee? how it would nail thee to his Crosse hands and feet? *Tota uia Christi*, quoth the deuout Kempis, *crux fuit & martirium. & tu quæris requiem & gaudium? erras, erras, si aliud quæris quàm pati tribulationes.*

THE

THE SECOND MEDITATION.

*Pious questions & answers upon  
the Passion.*

1. **T**He first point, and first question: vvhy did our B. Lord suffer himselfe to be tied vvith cords, & haled vvith ropes like a thiefe? Answer: Adam in Paradise committed theft, eating the fruit, vvvas none of his owne, but forbidden him; for vvwhich the Deuill had all his posterity tied vp like theeues, in the cords of sinne and damnatiō: to breake these bands, he that is incomprehensible, vvould be comprehended, and he that is liberty it selfe, ryed vp like a thiefe.

Kisse these bands, my soule, and pray that they may tie vp thy vnderstanding & affection in the knowvledge & loue of thy Saviour.

The second question: vvhy did he suffer himselfe to be accused vvith so many false vvittnesse? Answer: no man is so iust, but the Deuill vvill find enough to accuse him in, at the day of iudgement: vvherefore this our supreme Iudge vvould take nowv on himselfe vniust and false accusations, that vvee might then be secured from those iust & true ones. Thanke thy Redeemer, my soule,

soule, and that thou maist be the better secured at that day, follow now his example, and beare false calumnies and accusations vvith patience.

The third question: why did he neuer make answer to any of them, being so false, and so oft vrged against him? Answer: falsity is of that nature, that nothing can so easily confute it, as silence; nor way so facile to discover a ly, as to leave it to it selfe; let it alone, and you shall soone see, how it will vanish into smoke, and truth shine like the sunne; *Nam magna est veritas & pręualens*. Learne from this example of thy most patient Saviour, a rare and compendious method, how to end contentions, answer iniuries, and discover lies: and conclude with most humble thanks to thy Redeemer for all.

2. The second point, and first question: why would our deare Lord suffer his diuine face to be spit on, and muffled with a dirty clout? Answer: Adam in eating the forbidden fruit, did first spit as it were in the face of his Creatour, contemning his command; and at the same instant the deuill bespit and defiled the soule of him, and all his, with the muck of sinne; next he aimed at the forbidden knowledge also. *Boni & mali*, and was presently struck blind with ignorance and error: our Redeemer therefore had his face defiled and muffled, *Vt nos à tenebris & sordibus, in quas*  
nati

*nati sumus, peccato sc. & ignorantia, liberaver:* O my soule take heed of spitting in thy Saviours face with the Iewes; take heed of covering his face of mercy from thee.

The second question: why would he be treated and reiected for a foole? Answer: to quell & quench in vs the heat & vaine curiosity of knowing more then belongs vnto vs, inherited also from Adam's vaine hopes; *Erus sicut dij, scientes bonum & malum*: for if the originall Wisedome of the Eternall Father, from whence floweth all knowvledge in heauen and in earth, be once esteemed foolery; how shall man euer swell or be proud of his knowvledge? But vvoe to vs poore bubbles, swelling euer vvith a puffe of selfe conceit till wee breake our selues.

The third question; why would he suffer Barabbas, a thiefe and murderer, to be preferred before him? Answer: to giue vs warning, how to make our choice, on vvhich depends life or death: Adam erred preferring a creature before his Creatour, and died for it: the Iewes erred, preferring the Prince of thieues before the Prince of Angells, and vvere destroyed for it take heed, O my soule, thou prefer not sinne before grace, thy pleasure before thy duty, lest eternall death be thy doome.

3. The third point, and first question: why would



would the Sonne of God be scourged & crowned with thornes? Answer: remember the traveller, that went downe from Ierusalem to Iericho, *Et incidit in latrones, qui despoliauerunt eum & plagis impositis abierunt seminum relicto*: this is he whom our good Samaritan comes to cure; and so he applyes his owne wounds to the curing of his; he maketh a bath of his precious blood to recover his gasping soule; *Nam anima Christiani in sanguine Christi est*: he is crowned with thornes and wounded in the head, to mitigate the temptations, that neuer cease to prick and sting our weeke imagination: he is stripped of his owne clothes, & covered with purple, with a cane in his hand; *Ut nos deponamus veterem hominem qui corrumpitur, & induamus nouum qui secundum Deum creatus est &c.*

The second questio: why would this Prince and Lord of Angells, be now accompanied with none but theeues? answer, to abate & confound the pride of that old thiefe Lucifer, who stole man from Paradise & a great part of the Angells from heauen: but now the wheel is turned; he is the lowest & foulest of deuills; & man placed among & above the Angells.

The third question: what doe the three Crosses of mount Caluary signifie? Answer; that on the left hand signifieth the state of wicked men;  
vvh

who how iocund so euer they seeme outvvardly, yet their restless consciences sing within another tune: that on the right hand signifieth the state of penitents; whose Crosse is contrition & satisfaction: that of our Saviours in the midst is the state of the perfect, who also neuer want their Crosses, as long as they liue in this world. Embrace my soule, the foot of this Crosse, vvhich on thy Saviour hangs, this is the high way from mount Caluary to Ierusalem; from sinne to grace; from grace to glory.

THE THIRD MEDITATION,

*Of our Saviours death and buriall.*

1. **C**onsider first; and giue eare to the last lesson or sermon, vvhich thy diuine Master maketh vnto thee from the chaire or pulpet of the Crosse, consisting of seauen vvordes or sentences vttered as he hung in the last torment or agonie of death. The first vvas, when all the vworld vvas banding, scoffing, and spitting their malice and venome at him, then vvas his soule in a furnace of charity, sparkling forth pity and compassion for them, vvhich *Pater ignosce illis, quia nesciunt quid faciunt*: O mellifluous Iesu! how can this be? hast not thou yet done sufficiently to  

T

make

make the know thee? remember what thou didst once say of the; *Nunc autē excusatio ē non habet de peccato suo*: but ô! *Omnis peccator ignorans*, & *nescit quid facit*; whom he offendeth, what he loseth, and whether he runneth. The second was, when Dimas the good thiefe astonished & converted at the former words and unheard-of charity, reprehending his companion, accusing himselfe, declaring the innocency of Christ, & turning vnto him with, *Memento mei Domine dum veneris in regnum tuum*; receiued this sentence of eternall blisse; *Amen dico tibi quia hodie mecum eris in Paradiso*: ô happy thiefe, who by this plenary indulgence *A culpa & à pena*, ha't carried away the priuiledge from all the Patriarks, Prophets & Saints of the old law, to leape ouer Purgatory and Limbus immediatly into Paradise & glory: and had't by thee at thy death Iesus and Mary, thy Redeemer & his mother.

Conclude two things; the one to conne and learne this new lesson with all thy endeaour; to wit, then to forgiue and pray for thy enemies, when they are actually persecuting of thee; the other, to turne to thy Sauour with humility and confession of thy sinnes, with a, *Memento mei Domine in hora mortis mea*; and to his mother with, *Ora pro nobis nunc & in hora mortis. Amen.*

2. Consider secondly how, *Stabat Mater dolo-*

*rosa, iuxta crucem lachrymosa, dum pendeat filius;*  
 couered ouer with an Ocean of afflicting ago-  
 nies; suffering all & more in her soule, then did  
 her sonne in his body; so that with more aduan-  
 tage might shee say that of the Apostle, *Christo*  
*confixa sum Cruci;* & that also with three nailes,  
 the one of loue in the highest measure, the other  
 of griefe, proportionable to the loue; the third  
 of conformity and resignation, *Fiat voluntas tua;*  
 so that, *Vino ego, iam non ego, vixit vero in me Chri-*  
*stus.* But her dearest Lord and Sonne looking  
 downe vpon her griefe and solitarines, and his  
 beloued disciple S. Iohn by her, sayd vnto them,  
*Mulier ecce filius tuus, ecce mater tua:* the Apostle  
 was well content, *Et accepit illam in sua;* but ô the  
 dolefull mother, how could shee like the changed  
 the disciple for the Master? the Sonne of Zebe-  
 deus for the Sonne of God? how could shee take  
 this last farewell; her owne sonne gaue her, and  
 bequeathed her to an other? hauing thus taken  
 his leaue of his mother, he turned himselfe to his  
 Eternall Father, *Et exclamauit vocem magna: Deus*  
*Deus meus vt quid dereliquisti me?* mee, thy onely  
 and naturall Sonne? *Vt quid?* for what, or for  
 whom? for sinfull and vngratfull man? who will  
 hardly euer thank thee for it; nay many take  
 hence an occasion to offend thee more: but, be  
 it so deare Father; let me be forsaken by thee, to

thou neuer forsake them.

Conclude to vse this same cry to God in all thy temptations; and beg his ayde and assistance for the respect of what his onely Sonne suffered in being now forsaken by his Father, and also for what his B. Mother felt, in being left by her Sonne, and put of to an other; and know, that wee may now more boldly call her our Mother, then before, for her Sonne hath bequeathed her to vs all in S. Iohn, & shee beareth to all the loue of a mother.

3. Consider thirdly, how our dying Sauour hauing hung on the Crosse some three houres, sayd, *Sitis*: two great and vehement thirsts did he suffer, the one corporall, for hauing fasted so long, spent all the bloud of his body, & moisture of his stomack, and passed so many torments & tranells, how could there chuse but follow a parching drouth thorough all his body? and it was fitting wee should know it, as well as the rest of his torments, to shew our due gratitude for it: but the other and greater thirst was spirituall in his soule for our good and saluation, and that all the world would come and drinke *Ad fontem aque viue passionis*. but ô the cruelty of sauage beasts! they giue a gasping & dying mā nothing, but soure vineger to quench a consuming thirst; *Et in sui mea potauerunt me aceto*: but yet more  
cruell



eruell sinners, who iustead of pious gratitude, giue him nothing but the gall and vineger of sinne and wickednes. Our meekest Lord hauing taken this piercing draught, as one well refreshed and satisfied, layd, *Consummatum est*, that is, perfected and consummated is the whole worke of mans redemption; the figures and prophecies of the old law are fulfilled; the papers, writings & accoumpts of fise thousand yeares with the diuine iustice are quitted and cancelled with my blood; finally the whole Oeconomy, for which I came, is now ended with my life. Happy that soule that at the houre of death can truly say, *Consummatum est*, or, *cursum consummaui, fidem seruauit &c.* I haue complied with the obligations of my estate and calling.

Conclude to beg of thy Saujour for this torment he suffered, that he will quench in thee the heat & drouth of thy carnall sensuality; & give thee that other of spirit, *Vi ficiat anima tua ad Deū fontem vitæ*. Beg of him also and hi. B. Mother, that at the houre of thy death thou may with ioy and comfort say, *Consummatum est*.

4. Consider fourthly, how the houre being come, that he would permit death to seize vpon him, and by the separation of those two individuall and inseparable companions his body and soule, perfit so the worke of our redemption;

lifting vp his oppressed head and watry eyes to  
 heauen, *Clamans voce magna ait: Pater in manus  
 tuas commendo spiritum meum; & inclinato capite tra-*  
*didit spiritum & expirauit:* stay a while, Christian  
 soule, stay from thy iust groanes & teares, vvith  
 vvhich I know thy breast and eyes are full, thou  
 shalt presētly accōpany in this his hopeles, com-  
 fortles and lonneles mother; see in the meane  
 while and know, that the thundering sound of  
 this his last cry vvvas heard dovvne to the abyfle  
 of hell, and made all those infernall spirits flit  
 vp and dovvne vvith horroure and affrightment,  
 and runne deeper into their dungeons, to hide  
 themselves: it penetrated Limbus, & gaue those  
 vvearied soules a ioyfull alarme of their freedome;  
 it mounted also to heauen, vvarning the Angells  
 to prepare their voices and instruments to sound  
 his triumph & victorie ouer all his enemies. Yet  
 (ō sweetest Iesu) least men should feare, as most  
 iustly they might, that he vvvent avway angry or  
 vvrathefull from them, he inclined and turned  
 dovvne his head and eyes vpon them, to offer  
 them the kisse of peace; his armes open to receiue  
 them; his feet nayled not to flie from their ap-  
 proches; finally his vvounds all open, that vvee  
 may enter into his shelters & forts euery vvay,  
 and hide our selues there *In die belli.*

Conclude neuer more to lift vp thy head a-  
 gainst

gainst God, since thy Sauour hath inclined his to death in obedience to his Father, and loue to thee: thanke him aneu for all that he hath suffered from the garden of Gethsemany to this moment: and neuer thinke thy selfe truely his, till thou suffer vwillingly somevvhat for him.

5. Consider fifthly, how our blessed Redeemer had no sooner given vp the ghost, vvith an *Humiliauit seipsum vsque ad mortem, mortem autem Crucis*; but his Eternall Father begun presently to exalt and magnify his name: hence the sunne grevv darke; the earth trembled; the stones cracked; the graues opened; the vaile of the Temple rent from the top to the bottome: the people vvent home knocking their breasts; the Centurio vvith many more vv ere cōuerted, & publike-ly confessed him for the Sonne of God; *Verè filius Dei erat iste*: vvhen Longinus had vvith a lance opened his side, true vvater & bloud came gushing out: vvhence proceeded the Catholike Church, *Mater viuientium*: and the seauen Sacramentall Conduits of heavenly graces. Finally his disciples vvho before hid themselves *Propter metum Iudeorum*; and treated vvith him onely by night, now boldly shevv their faces, & *Ioseph ab Arimathea intrauit ad Pilatum & audacter petijt corpus Iesu*: Nicodemus came also vvith an hundred pound of precious ointmets & aromatick spices.

O what new rancour and hatred did these things beget in the hearts of his enemies the Iewes, to see all their malice consumed in vaine & turned to his greater honour; so that, *Sagitta parvulorum facte sunt plaga eorum.*

Conclude thou with joy and exultation of heart, to see the iust glory of thy Saviour begin to shew it selfe: thanke heartily his Eternall Father for it: and learne hence to be confident in his sweet providence, whatsoeuer stormes of aduersity ouerwhelme thee.

*Thursday night and Friday morning  
nothing is read. On Fryday night  
read for Saturday.*

6. **C**onsider sixthly, how Ioseph, Nicodemus & S. Iohn vnailed the sacred body of our Redeemer from the Crosse, and with all reverence and deuotion laid it once more in the armes and lap of the sacred Virgin Mother. O what soule can imagine, or tongue expresse the teares, sighs & anguish of her afflicted heart? Enter, ô faithfull soule, and falling at the cold and boted feet of thy Saviour, accompany these last and funerall teares of the B. Lady, S. Iohn, S. Mary Magdalene & the rest: *ô vos omnes, qui transit per viam.*

*viam, videte si est dolor similis, sicut dolor noster.*  
 From hence beginneth that most solemne Pro-  
 cession of his buriall to the new Tōbe of Ioseph,  
*In quo nondum quisquam positus fuerat.* Hither was  
 brought the sacred Corps richly embalmed, wrap-  
 ped in fine linnen, & accompanied, as it besec-  
 med the Sonne of God, with his owne Mother,  
 those holy and noble personages of men and wo-  
 men, and with all the Angells of heauen, sent  
 downe frō their great Lord in mourning weeds,  
*Ei in planctu, sicut plangi solet in morte Primogeniti.*  
 Finally they lay him in his graue, adore him, and  
 with new floods of teares, and speechles sobbes  
 taking their lastleauē, *Adoluunt lapidem ad ostium*  
*monumenti;* & returne in company of the sad La-  
 dy *Ad sanctum cœnaculum.*

But stay thou here a while, my soule, *Ei sedens*  
*foris ad monumentum plora,* the death of thy God,  
 the anguish of thy Lady and Mistresse with thy  
 owne solitarinesse. Next, *Recognita in amaritudine*  
*animę tuę,* all vvhāt thou hast seene passe *Ab horto*  
*Getsemani ad sepulchrum:* make vnto thy selfe *Fas-*  
*ciculum Myrris,* of these three ingredients; the  
 cruelty and malice of the Iewes; the enormity  
 of sinne; and the ouerswelling charity of thy  
 Lord and Saviour.



# THE THIRD PART, MEDITATIONS FOR the Perfect, or for the Vnitue vway.

**T**He end & scope of the Vnitue way is, to vnite our soules with God's, according to the Apostle, *Qui adheret Domino, unus spiritus est*: to effect this, three acts are required; the first is of the vnderstanding, by which wee forme and conserue in our memory the full and perfect *Idea* of our Soueraigne God, and of his perfections, as a lively and present image of him. The second act is of the will, by all her affections, and especially by that of loue, extracted from her selfe and all other creatures, & totally vnited & made one with her Creatour. The third is of imitation, conformity and resignation to his holy pleasure in all things. *In tempore & eternitate*, the height and top of all Christiã endeauours. *Gustemus ergo & videamus, quàm suauis sit Dominus.*

THE.

# THE FIRST CHAPTER

## *Of our Saviours Resurrection and apparitions.*

**O**ur Saviour sayth of himselfe ; *Ego sum ostium, per me si quis introierit saluabitur; & ingredietur & egredietur & pascha inueniet*: that is, all hope of saluation, all progresse in vertue, and accessse to God, is by me. Wherefore, as by his mortall life amongst vs he hath giuen vs examples and documents for all sorts of vertues ; so by his immortall life, which beginneth from his resurrection, wee haue a neere and easy accessse to the contemplation of the most hidden and sacred mysteries of his Diuinity ; *ubi pascha inueniemus & inebriabimur à torrente voluptatis.*

## THE FIRST MEDITATION.

### *Of our Saviours Resurrection.*

**C**onsider first, how our Redeemer no sooner gaue vp the ghost vpon the Crosse, but

but his most powerfull and glorious soule, vnited to the Diuinity, tooke her way directly towards the place called *Limbus Patrum*; a hollow and darksome Caue vnder ground, next doore, as I may say, to the hell of the damned; where were kept in prison and sad mourning all those pious soules, who departed hence in grace, & had suffered in Purgatory what paines were due to their sinnes; but could not yet enter heauen, till the generall ranfome was paid by Christ. Hither now went his glorious soule, accompanied with millions of Angells crying out before him to those darke laylets; *Aperite portas, Principes, vestras, & introibit Rex gloria*: which like thunder put them all to flight & eternall confusion; and so, *Conferendo portas areas & velles ferreos confringendo*, he entered triumphantly, *Inter mortuos non solum liber sed & liberator*. O sweetest charity, and most profound humility! charity, in going downe in person to deliuer those poore prisoners, whereas his omnipotent word would haue serued, or twelue legions of Angells at his command: his humility, in vouchsafing to visit in person those foule and base dungeons, and remaine there almost forty houres. The Apostle taketh notice of it; *Quod autem a seendit, quid est nisi quod & descendit primum in inferiores partes terra?* assigning his ascension for an effect of such humility.

Conclude vvith ioy in thy heart for thy Lord's victory ouer death and hell : strue to imitate his humiliry, in vvhath state and dignity so euer thou bee ; and his charity , in seruing his seruants and children vvith thy ovvne hands, not putting it of to others, as vsually vvee doe.

2. Consider secondly , howv our all-glorious & triumphant Lord , entring into those darke-some dungeous , vvith the splendour of his presence turned them all into a lightlome Paradise, & gaue vnto those pious soules the full & beatificall sight and vision of his Diuinity. O vvho can conceiue this sudden and great change from one extremity to another; from so many thousand yeares of mourning and expectation , to a secure Eternity of ioy and blisse? See old Adam & Eve come forth out of their five thousand yeares imprisonment, and, as yet halfe blushing, cast themselves at their Sonnes and Sauours feet , vvith a publike confession of their ovvne fault , and of his grace and mercy. Behold the ranks of Patriarchs , Prophets , Priests , Kings and Martyrs , all in their due orders falling at his feet , in loyalty and homage , as to their supreme Soueraigne ; and singing vvith full Quires : *Dignus es Domine Deus noster , accipere gloriam & honorem , & virtutem , quia redemisti nos Deus in sanguine tuo ; ex omni Tribu & lingua & populo*

*pulo & natione &c.* On the other side, who can apprehend the ouerswelling ioyes, contents and iubilees of our Saviour's glorious soule, to see such sudden & copious fruit of his death & passion? ô how well doth he thinke all bestowed? *Pro eo quod laborauit anima eius, videbit & saturabitur: & dispernam ei plurimos, & fornum diuidet spolia.*

Conclude to ioyne with these glorious soules in the prailes of thy Saviour: wish them all a thousand ioyes with Eternity of blisse: beseech thy Father Abraham & the rest, to remember vs, labouring yet in the toiles of this mortall & dangerous passage.

3. Consider thirdly, how it is most credible & in a manner not to be doubted but the soules in Purgatory also, were partakers of this ioyfull solemnity; and with a plenary indulgence were freed all *Ab omni pena*: for how could our sweetest Iesus doe lesse, *In die hac incunditatis eius & letitiae cordis*, thē apply the yet-almost-warne bloud of his death & passion to all that were any way capable of it, as the holy soules of Purgatorie were? Angells therefore are sent thither, who sweep cleare those fiery caues of that pious fewell; & conduct them all to the glory of *Limbus*. But did the Hell of the damned and those lower dungeons feele noe alteratiō at the so nigh



presence of our triumphant David? surely they did; but of shame, confusion & greater torment to see and laugh, my soule, at the great Goliath, Lucifer, with all those Princes of darknes sinking downe into the lower abysses, *Tanquam à facie fulguris*: Ô how doe they groane to see, how are they deceiued in procuring so maliciously and violently his death; of whom it is sayd and now verified; *O mors, ero mors tua, & mors tua es, inferne*? The like horrour felt the damned soules, and aboue all that of Iudas, and the wicked Theefe; who fell from so high a dignity, and to nigh and inuiting an occasion of Eternall blisse & happines.

Conclude thou with ioy and iubilee of heart for thy Saviour's glory; for the good soules deli- uery, and for the confusion of hell and the Denill- but yet with feare for thy selfe: for the blood of Christ, how efficacious to euer, doth not wash obstinate and peruerse soules: Ô trust not to any dignity or vocation whatsoeuer; but, *cautius timore & tremore operare salutem*.

4. Consider fourthly, how our Blessed Redeemer hauing oft sayd, that he was to be three dayes & three nights in the bowells of the earth, and that he was to rise the third day; such hast he made to comfort his afflicted Mother, and now hopelesse Disciples; that he reduced the whole  
time

time into lesse than forty houres, to vvit from Friday three a clock, that he died, to Sunday foure in the morning: vvhen accompanied vvith all those happy soules, he left those Infernall canes robbed and sacked of all, and taking his course directly to the holy sepulcher, found there his sacred body, in the same manner, as it had been laid there on Friday-night, all bloudy, rent and torne. The glorious soules adore it vvith all due reuerence, & poure themselues out into nevv admirations, thankes-giuings, and praises: but the holy Angells bring together from all places the sacred bloud, that had been spilt, and other relikes belonging to the integrity of his body; & his most triumphant soule entring into it, and shaking off the ointments and linnē, vvith vvich it vvvas buried, clobeth it vvith nevv immortality, and gifts of glory, more bright and resplendent than a thousand sunnes; the vvounds glittering beyond all diamonds or precious stones: & thus he rose from his three-dayes sleep, penetrating all obstacles, and voperceiued of the Guards.

Conclude to be present in spirit at this solemnity of the Resurrection, *Quæ facta est propter iustificationem nostram*: but remember to shake off first all carnall and vvorldly affections, in vvich thou hast hitherto laine buried in the sepulcher of sinne and vice.

3. Consider fifthly, how at our Saviour's rising a great earth-quake was made, and Angells in glittering shapes remoued the stone of the sepulcher and with terrour amazed the souldiers, who were set to guard it. But our Lord went straight to mount Caluary, where the holy Crosse yet stood; which all the Angells & soules present reuerenced and adored, as the royall and victorious standard of the world's redemption; and he in the same place, where he had on the Friday before prayed and offered himselfe as a holocaust to his Eternall Father, now with his face and eyes erected to heauen, giueth him immortal thākes for the glorious victory bestowed on him ouer the world, the Denill, death, hell, & all his enemies; applying to himselfe the words of the Patriarch Iacob, when he returned rich and prosperous from Mesopotamia: *In baculo meo* (of this Crosse towit) *transiui Iordanem istum* (of my bitter passion) & *nunc cum duabus iurmis regredior* (of Limbus and Purgatory) rich in that his possession, prosperous in the successe, and glorious in the victory; *Conuertens planctum suum in gaudium sibi*. Finally to secure vs, that he rose not for himselfe onely, but for vs also; & to giue vs also a new pledge of his liberality & omnipotency, he commandeth those soules, whose graces opened on the Friday, to goe take vp their ho-

dies in glory and immortality; vvho aftervvard appeared to many in Ierusalem, and at the ascension by a singular priuiledge, mounted vvith him to heauen.

Conclude to imitate thy Sauour, *Qui resurgens ex mortuis, iam non moritur*: O my soule, *Exuamus veterem hominem cum actibus suis*, and putting on the new robe of grace, let vs neuer dy more by sinne, but liue euer to glory.

## THE SECOND MEDITATION.

### *Of our Sauours apparitions.*

I. **C**onsider first, how doubles, the first apparition our Sauour made, was to his afflicted Mother, though the Euangelists speake not of it: but because her feast of ioyes is at hand, we will differre this point till the, as more proper. The next apparition therefore he maketh, is to sinners, S. Mary Magdalen and S. Perer: & first to her, as the weaker sex. S. Iohn describeth the most sweet passage in his twentieth chapter: how *Maria stabat ad monumentum foris, plorans*: how two Angells appeared in vvhite, & said vnto her; *Mulier, quid ploras?* but she; *Quia tulerunt Dominum meum, & nescio vbi posuerum eum*: presently shee

shee saw Iesus at her back, but knew him not; who asking the same question; *Mulier quid ploras? quem quæris?* shee not naming her beloved, supposing all the world must know him; *Si tu sustulisti eum, dicito mihi, ubi posuisti eum; & ego eum tollam*: O the presumption of loue, *Cui nihil videtur difficile*; and what if he were *In Pretorio Pilati*, or nailed againe on the Crosse? *Ego eum tollam*. Our sweetest Iesus could hold her no longer in suspence, but said, *Maria*; and shee, *Rabboni*, my Lord & Master, and with her vynted boldnes fell at his feet; but he forbad her with, *Noli me tangere, vade autem ad fratres meos*. O sinners, despair no more of your Sauour's goodnes; see a woman, *De qua septem demonia eiecerat*, now the first in fauour, and sent as an Apostle, *Euan- gelizare gaudium magnum quia surrexit Dominus*.

Conclude not to thinke thy selfe in the fauour of Iesus the lesse, for hauing been a sinner, if thou find in thy heart, true loue of him; for he it is, *Qui non venit vocare iustos sed peccatores; & qui nunquam despiciit cor contritum & humilatum*. O happy loue, that can make knowne her beloved more by the heart, than by the mouth, more by worke than by word.

2. Consider secondly, how S. Peter vpon the newes the holy women brought of our Lords resurrection, ran with S. John to the sepulchre;



and not finding him there, returned, *Secum mirās, quod factum fuerat*: when Iesus met him on the way, all in glory and splendour: ô who can expresse this encounter? S. Peter fell with shame, confusion, and teares at his Master's feet, for his late sione, yet fresh in his memory; not able to speake a word; but with sighs and sobbs expressing his sorrow and repentance: but our most sweet and indulgent Lord bad him rise, & comforted him with these or the like words: *Pax tecum, noli timere, Ego sum, dimissa sunt tibi peccata tua. confirma fratres tuos*; ô Iesu, *quàm magna est multitudo discedinis tue erga peccatores penitentes.* Next, but the same day, he appeared to the two disciples on their way to Emmaus; asked them the newes, expounded to them the Scriptures; walked with them till towards sunne-set; was their inuited and forced guest; and in breaking of bread discovered himselfe & vanished. O, quoth they, *Nonne cor nostrum ardens erat in nobis dum loqueretur in via?* And how could it otherwise bee, ô holy disciples? Iesus was in your company, in your mouth, in your heart; and hee is all loue, fire & heauenly charity.

Conclude with new confidence in the mercies of Iesus; for he cannot cast off, who confide in him, though it were Iudas himselfe. so he become repentant; remember and make vse in all thy

thy necessities, of those words of the two Disci-  
ples; *Mane nobiscum Domine, quoniam advespera-*  
*vit & inclinata est iam dies.*

3. Consider thirdly, how the same day of his  
Resurrection, in the evening our Saviour ap-  
peared to all his disciples together: and againe  
the eight day after, when S. Thomas was also pre-  
sent: he entred in vpon the, the doores being fast  
shut *Propter metum Iudaeorum*, and standing in the  
midst of them, saluted them with, *Pax vobis, no-*  
*lite timere, Ego sum.* They all affrighted and ama-  
zed, as if some spirit or ghost had come amongst  
them, beleueed nothing lesse, than that it was  
their Master; then, he shewed them his hands &  
his feet, and bid Thomas, more incredulous  
then the rest, put his fingers into his wounds  
and his hand into his side: called for some meat  
and eate with them, as he was wont; till at  
length he won credit, and they beleueed in  
him, and S. Thomas cried out, *Dominus meus &*  
*Deus meus.* A passage, which sheweth most clearly  
the most tender care and loue of Iesus; and how  
blind and vretched all mortalls are without  
him; *Sine quo nihil possumus facere.* Finally redou-  
bling his *Pax vobis*, and breathing vpon them,  
hee said; *Accipite Spiritum sanctum*, with full  
pouer to forgiue sinnes: and presently bestowed  
vpon them the dignity of Apostles; *Sicut misit me*

*Pater. & Ego mitto vos.* Where obserue, that our good God to shew the franknes and freeness of his gifts, bestoweth them then vpon vs, when wee are least disposed and most vnnorthy of them; as it now happened to his weeke disciples.

Conclude first, neuer to rely vpon thy owne strength or worth; for nothing more stopperh the current of God's bounty and mercy: next to be ever most prompt to his holy visits and inspirations, vvhich vway soeuer they come, frō triēd or foe; O how many admonitions of his doe wee let slip every day; and esteeme them either as not from God, or as not made to vs?

4. Consider fourthly, how as our B. Lady vvas the first in loue and consequently in sorrow for her Sonnes passion and death; so doubtlesse vvas she the first in the visits and ioyes of his resurrection. The dolorous Virgin, after the buriall of her Sonne, had retired her selfe into her priuate Oratory vwith heauy heart & floyving teares, for the losse and abience of her beloued; yet vwith a most firme faith and vndaunted hope of his resurrection the third day. O how did shee count the dayes, the nights, the houres, the minutes? especially towards the Sunday-morning, how did she labour vwith her cries to raise this sleeping Lion; vwith, *Exurge gloria mea, exurge Psal-*

*ternum*

vinn? vwhen behold, her dearest Lord, her God,  
 her Sonne, full of glory, full of Iplendour & ma-  
 iesty, aod nolesse full of loue and sweetnes, en-  
 ters in vpon her, and salutes her by the name of  
 louing, deare & gracious Mother, behold thy  
 onely Sonne in the Eternall robes of glory, neuer  
 more to suffer, neuer more to die. *Et mors illi vi-  
 tra non dominabitur*; and vvithall he embraceth  
 her in his armes: O my soule, vvhere vvilt thou  
 begin? or vvhat can't thou fancy or conceiue of  
 thele ioyes, iubilees, embraces, lookes, kisses and  
 soliloquies of our Iesus and Mary? O how v. *Secu-  
 dum multitudinem dolorum consolationes significat an-  
 nimam eius*? conceiue vvhat thy deuotion affor-  
 deth, for all vvords lose here their signification,  
 Conclude vvith new ioy in thy heart & gra-  
 tience, vvith new v. congratulations to thy Lady  
 and Mistres *In hoc Ecce gaudium eius*; if thou  
 find not thy heart really ioyed and comforted;  
 looke backe and thou vvilt find the reason to be  
 because thou vvett not feelingly to be in her  
 griefes & afflictions: and both proceed of want  
 of true loue. *the long time 2 vds to 1001 201 30*  
 Consider fifthly, how our glorious Saviour  
 came not alone and vnaccompanied to visit his  
 mother; but like a Conqueror of death and hell,  
 or like wealthy Iacob returning from *Mesopota-  
 mia, cum duabus turmis Limbi & Purgatorij*; all

now blessed and glorious soules: and yet all prostrate themselues before the Queene of glory with great reuerence, humble thanks, and joyfull congratulations; reuerence to the dignitie of her person, thanks for the great share shee bore in the worke of their redemption; and congratulations for the common ioy of their Redeemers Resurrection; in which also shee bare the chiefest part. Behold first old Adam & Eue blushing yet almost for their fault, and blessing this their daughter, which had turned their *Eue* into *Aue*: see next old Abraham, Moyles, David & Ilaias, with all the troupes of Patriarks, Iudges, Kings and Prophets, all with their diuers salutations & greetings, but with one loue and respect: lastly but not last in worth or place, cometh her dearest spouse S. Ioseph, Iohn Baptist, old Simeon &c. neither may wee thinke that the presence & musicke of Angells was wanting, which wanted not in the stable of Bethlem: finally all is blisse, ioy, and heavenly iubilees.

Conclude to enter in last of all, and prostrate at the feet of thy Soueraigne Lady giue her the *parabien* with a *Regina cal letare alleluya*: happy thou if thou canst get admittance into such a Paradise: learne humility and purity: for these are the two keyes that giue entrance to the Palace, where Iesus and Mary liue.

THE



## THE SECOND CHAPTER,

### *Of the Divine perfections or Attributes of God.*

**T**He great S. Denis assigneth two manners or wayes of considering the Divinity, and its attributes; the one he calleth the way of affirmation, the other of negation: the affirmative way placeth in God all the imaginable perfections of his creatures; but the way negative denieth, and taketh off from God all the conceits and words of creatures, as short and unworthy of him. The first way is compared to that of a painter, the second, of a carver.

### THE FIRST MEDITATION.

#### *Of the knowledge of God by affirmation.*

**C**onsider first, that to frame in our understanding an image or Idea of God Almighty, wee must proceede, as a painter vlerth to doe, when he intendeth to paint or draw any perfect image or picture: for first, he seeketh out

V S

from

from all parts, tempereth and prepareth the purest & rarest colours of all sorts, that he can; then with his best skill and finest pensill layeth them on vpon a smooth table, vntill by litle and litle he bring his intended worke to perfection. So must wee, casting the eyes of our consideration through out this whole visible world, gather vp all the rare colours or perfections, the diuine prouidence and goodnes hath imprinted in it, and with curious labour lay them vpon the table of our vnderstanding; to-wit the choicest perfections of all creatures, without the drosse and imperfections, that sunne mixed in them. And wee shall find a double *Idea* of our greatest God; the one, *In ordine ad se*; to-wit that hee is, a subsistent being, life, beatitude, eternity, goodnes, beauty, wisdom, power, sanctity &c. the other, *In ordine ad creaturas*, a Creatour, Conseruer, Gouvernour, Father, King, Sauiour, Glorifier &c. and all these most refined, most pure in him, without the least imperfection.

Conclude with reflection vpon this *Idea* of thy God, thou hast framed, and giue him a double homage, the one of prayse due to his greatnesse; the other of thanks-giuing, due to his goodnes; and rayse thy heart to an ardent contemplation of both in one, for in him all is but one.

2. Consider secondly, and raise thy thoughts  
a de

The second Chapter.

315

a degree higher; for this first draught is but grosse and corpulent: seeke out therefore with thy vnderstanding all the celestiall and supernaturall gifts of grace and glory of all the Angells and Saints both of heauen and earth; the soaring wits of Cherubins, the flaming breasts of Seraphins, the longanimity of the Prophets, the power and vigour of the Apostles, the fortitude of Martyrs, the purity of Virgins, the patience of Confessours &c. but aboue all, what perfections soeuer are contained in the two modellis or abridgements of the diuinity; to wit in the humanity of Christ and his B. Mother; ruminare and pause on as many of them, as thou canst; and at length looking vp from whence these rivers flow, thou shalt find that great and boundles Ocean of the Diuinity, flowing and ouer flowing *Totius faciem Paradisi*; concentritating in the indiuisible point of his ouvne being, the quintessence of those perfections, vvhich his liberall goodnes hath dispersed: vvhich againe no imperfection hath admittance; and the excesse so great, that hence our B. Saviour sayd, *Nemo bonus nisi solus Deus.*

Cōclude to contēplate this second *Idea* of thy God vvith humility, reuerence and loue: vvhather soeuer thou findest admirable in the Saints, raise vp thy soule; and admire it in God; vvhather soeuer vertue thou louest in the Saints, loue and seeke it in

in God; *A quo omne bonum descendit.*

3. Consider thirdly, how *Deus est illud, quomodo cogitari non potest*; nothing higher, nothing greater: leing therefore, that mans vnderstanding can moue to conceiue him euery way infinite, euery way immense; without end or limitation, it followeth that he is really so in himselfe; for otherwise mans capacity would be greater, than the Being of God; that is, the brooke higher than the spring; the creature greater, than the Creatour. Hence it followeth that his Being is infinite; independent of all, and all depending of him: that he is eternall without beginning or end, variety or mutability: that his greatnes is immensity, comprehending heauen and earth, like a graine of sand, and he comprehended of none: that is maiesty is terrour it selfe, in whose presence the earth doth quake, and the pillars of heauen doe tremble: that his power is omnipotency, doing what he pleate, and his will resisted by none: that his iustice is in rigour infinite, not sparing his dearest friends, nor highest Seraphios, if they offend him: finally, *Esquequaque magnificus, terribilis; & quis poterit stare in conspectu Dei huius?*

Conclude to liue in perpetuall feare and trembling of so great a Maiesty: neuer dare to appeare before him, but with thy knee, head and heart cast

cast to the ground : ô poore wormes ! how dare wee lift our eyes before such Soueraignty ? or our hands against omnipotency ? *Confite, Domine, timore tuo carnes meas.*

4. Consider fourthly out of the same principle, the more louely and delightfull attributes of our good God ; and thou shalt finde them all, I may vvell say, more then infinite : infinite is his vviledome, to vvhole sight are present all possible things : infinite his prouidence, stretching from the highest Angell to the smallest leafe, that falleth from the tree : infinite his truth or verity, impossible either to deceiue or be deceiued : infinite his amorous and radiant beauty, on vvhich feed and surfet all creatures, and he himselfe : his riches and glory haue no bound, *Gloria & diuitie in domo eius* : his sanctit ymore cleare, then a thousand Crystals : his clemency, benignity, noblenesse, liberality &c. *Quibus maior cogitari non potest* But his goodnes, his sweetnes, his loue, his mercy, *Super omnia opera eius* ; infinitely surmounting all imaginations : his goodnes it is, that maketh him poure himselfe out so vpon his creatures, *Et solem suum facit oriri super bonos & malos* : his sweetnes it is, that rauisheth the soules of all, that treat with him : his loue it is, that cherisheth his little ones more than the tenderest Fathers or mothers : his mercy



it is, that so oft forgiveth, and so patiently suffereth all sort of sinnes and iniquities: finally our God is *Vndique speciosus & totus desiderabilis*.

Conclude to poure thy heart forth in the loue of so, both louely and louing a God: hate what he hateth, that is, all sinne and impurity: loue what he loueth, that is, all vertue and sanctity.

5. Consider fifthly, how hauing brought into this *Idea* of thy God all the refined perfections of nature, grace, and glory; and placed in all these an infinite eminency, *Qua maior cogitari non potest*; yet thou art infinitely short, of what God is in himselfe; and therefore strue no further with conceits or inuentions; but reflect and behold at leisure, and as it were at a stand, the picture thou hast already framed: as simple men vse to gaze at a sight, they vnderstand not: behold, I say, and gaze with humble simplicity on this vast Ocean of Majesty, of greatnes, of beauty, of sweetness, of power, of wisdom, of sovereignty &c. and presently opening all the wings of thy affectiō, poure forth thy soule in loue, prayse and ioy: loue, my soule, this *Summum bonum*, this *unicum amabile*; and seeke no more abroad by scantlings, what here thou hast and mayst still enjoy altogether: prayse, my soule, this sole object of prayse & honour; inuite all the Quires of Angels and Saints to sing *Canticum novum Domino*; and

and answer thou with a lowly *Amen*: reioyce & congratulate with him, that he is, as he is, enery way infinite, euery way boundlesse in his perfe-  
ctions.

Conclude carefully to preserve in thy heart & memory this lively image of thy God; let neither sinne blot it euer out of thy heart; nor vaine fantasies of creatures blemish or obscure it in thy memorie: *Inus est bonum tuum, ne foris queras.*

6. Consider sixthly, or rather conclude out of the former considerations, to harken to and follow the counsell of our B. Sauour; *Perfecti estote sicut Pater vester celestis perfectus est*: and of his Apostle; *Vi simus imitatores Dei sicut filij charissimi.* Wee haue seene how our great Goddoth with infinite aduantage fill vp all the names & titles, wee can giue him; so that when wee call him good, wise, powerfull &c. he is not onely so, but infinitely good, vwise, and poyverfull: thus in proportion may and must vee comply with the names & titles vee beare, either of subiectiō or superiority: God is our Creatour, our Father, our Governour, our Master; hence vee must alwayes beare him the subiection of a creature, the loue & obedience of a sonne, the duty of a vassall, the vwillngnes and promptnes of a discipule againe; what command vee beare ouer others, as of a Father, a Superiour, a Master, a Prelate, let  
our

our first & chiefeſt care be to comply entirely vvith vvhat thoſe names ſignifie and oblige vs to finally, vvhatſoeuer denominations vvee haue or pretend. of equality, fellowſhip, or cohabitation vvith others, or of any vertuous ſtate and calling vvee profeſſe, conſider and ponder vvell, vvhat they import, and either caſt them off, or make a firme purpoſe to fill them vp, not *Nomine tenus*, and blaſt of a ſound onely, but *Reiſſa & veritate*: bearing euer before thy eyes the paerne and *Idea* of thy moſt perfect, holy and immortal God.

## THE SECOND MEDITATION.

### *Of the knowledg of God by negation.*

1. **C**ONſider firſt, theſe vvords of the great S. Deniſ; *In diuinis negationes ſunt vera, affirmationes incompatib.* Wee haue followed hitherto the vvay of the painter, and added colours to colours of the rareſt perfectiones of all creatures; but raiſing our ſoule to a higher pitch of contemplation, and reflecting on the *Idea*, vvee haue made, vvee find it *Prorſus incompatib.*; ſo full of created ſhadowvs, ſpots & blemiſhes, that vvee are yet afraid to acknowledge it for the true portraiture of that incomprehenſible Maieſty:  
not

not but that the purenes and quintessence of the sayd perfections is really & substantially in God; but that, both as they are in creatures and also in our weake vnderstandings, they are most short and vnworthy of his infinite Greatnes; and consequently the very names vnfitting to be attributed vnto him: so that the sayd holy Doctour concludeth; *Dei, inquit, neque est sensus, neque phantasia, neque opinio, neque nomen, neque sermo.* What way then, or what remedie haue wee? shall wee adde the Superlative degree, and vse the epitheton of super; as *superbonissimus, superiustissimus, supersubstantia &c.* 'tis true, this way is very good and higher than the former; but yet being an affirmative, it is euer incompacted, and carrieth some taint of a creature with it, and so faileth to expresse fully the Diuinity.

Conclude, since thou hast lost as it were thy former *Idea*, in *qua tibi adeo complacuit*, to humble thy selfe, and with lowest submission to adore him, whom thy weake sight cannot behold; neither let this trouble thee; but reioyce rather, that thy God so surmounteth all thy imagination.

2. Consider secondly, how failing of our ayme in the way of a painter, our next step is to imitate the carter or statuarie, and by negation to cut off from God Almighty all the perfections, conceits & vvords of creatures, howv compleat

sooner they seeme to be: so that, as vvee are bound to say that God is neither sunne, nor moone, nor starre, nor fire, nor aye, nor man, nor any other liuing thing of those here amongst vs, by reason of the imperfectiō vvhich those vvords import; so vvee may also freely say, that he is neither, *Ens*, nor *Substantia*, nor *Via*, nor, *Intellectus*, nor *Bonitas*, nor *Sapientia*, nor *Potentia*, nor *Patetudo* &c. if vvee consider the sayd perfections, as they are apprehended by vs, or expressed in our homely language; for as S. Thomas teacheth; all our conceits and vvords, of vvhat kind soeuer, *Afferunt secum imperfectionem, vel parit, si sint abstracta; vel compositionis, si sint concreta*; and so both vvayes incompact and incompetent to God: but if vvee vwill consider the sayd perfections as they be solely in God, so they are farre surpassing the sphere *Conceptuum et nominum nostrorum*, a thing aboue all conceit or name.

Conclude vvith an humble acknowledgement of Gods vnconceined greatnes; and cry out vvith holy Iob, *Eccce Deus vincens scientiam nostram*: open all the affections of thy soule, to admiration, ioy, loue, and prayle; for this vvay shall vvee sooner comprehend him, than by any force of vvitt or curious speculation; loue reacheth further than knowledge.



3. Consider thirdly, how thou art come at length so farre in the quest or search of God, that thou hast altogether lost him; and if one should aske vs; what finally God is, if he be nothing of all those things we apprehend? we must needs answer, that truly we know not. Neither must we therefore be diffident or discomfited; for that we shall find by a feeling experience, yvee know more, and conceiue more sublimely of our great God, by this vvay of ignorance, than by all the metaphysicall & quaint conceits of our vnderstanding: although vvee lose our sight in the sunne, yet euen blinded vvee see as in a cloud the vvonderfull excesse of light he hath ouer all others: this is the *Nebula in qua habitat Deus*; and in vvhich Moyses conuersed vvith him so familiarly *Facie ad faciem, sicut solat amicus cum amico suo*; vvhich S. Paul calleth *Lucem inaccessibilem*, and S. Denis, *Theologiam mysticam*, or *cognitionem Dei per ignorantiam*: O happy ignorance, & cleare blindness! nay vvee haue vvords also fitly expressing this our ignorance; as infinite, immense, ineffable, inuisible, incomprehensible &c. vvhich by remouing from God all the imperfections of creatures, leaue him in the aforelaid cloud and inaccessible light.

Conclude vvith humble prostration to adore the diuine and inaccessible Maiesty of thy God;

but with thy face covered and eyes shut, as the Seraphims doe; that is, in suspension, admiration, loue, ioy, prayse and content, that the God thou dost beleue and trust in, is so great, to farre surmounting all the vnderstanding of men and Angels.

4. Consider fourthly the infinite distance or disproportion which is betwixt God Almighty and any one of his creatures, or of all together: God is *Ens a se*, that is euery way subsistent and independent; *Ens immensum*, including all without extension; *Ens aeternum*, without beginning, end, or change: take now on the other side all this inferiour and celestiall globe, how vast sooner it seemes, together with the whole Angelicall nature; and first, what is all but *Ens ab alio*, hanging and depending *In tribus digitis Dei*, *potentie, scientie, & bonitatis*? so that if any one of these slip, in an instant all falls into nothing: secondly all is, *Ens limitatum*; greater farre is a star to heauen, a drop to the Ocean, a sand to the earth, than is all together to the immensity of our great God: finally all is, *Ens momentaneum*, compared to his Eternity, millions of ages, and *Aeum Angelicum*, is but the twinkling of an eye, a momēt, an instant to his indiuisible and euery way permanent duration. Come now proud man, and compare thy selfe with God: *Quota pars* art thou  
of

of this vniuerſe, in being, in extension, in durance, not a moat in the Sunne, not a graine of ſand, not an inſtant of an inſtant of durance: what art thou then to *Ens ſubſiſtens*, *immenſum*, *aternum*? ſay truly and ſay, nothing, *Non ens*.

Conclude, that as the beſt way of knowing God, is that of negation, ſo the beſt way to know thy ſelfe, is an other negation: wherefore as thou haſt remoued from God all poſitiue and affirmative words or denominations, *Propter exceſſum*; ſo remoue the ſame from thy ſelfe, *Propter defectum*: and be confident, that this is the onely way to vnite theſe two extreames together, God and thy ſelfe.

## THE THIRD CHAPTER.

### *Of the Diuine Benefits.*

**O**ur loue to intereſt is ſo great, that wee loue no man ſo eaſily, as him who is our benefactor: hence the conſideration of the Diuine benefits is with vs the greateſt motiue to the loue of God; as alſo the beſt remedy againſt ingratitude, a maſter that ſtoppeth the liberall hand of God from doing good, & drieth vp the fountaine-head of his Goodnes, from which

flow all the rivers of Paradise.

# THE FIRST MEDITATION.

Of Gods goodnes to-wards his Creatures.

I. **C**ONSIDER first, how *Bonum est diffusivum sui*; God therefore being *summè bonus*, doth *communicare seipsum summè*, that is, all wayes possible to his infinite wisdom, and the capacity of creatures; and more to that which is *Magis bonum fieri*. And here wee must obserue three wonderfull excellencies of this divine and vnlimited goodnes: the first is, that although to doe good be most naturall to him, yet it is also most franke & free, without any necessitie or coaction, but meerly *Quia vult*: the second is, that he doth it, without any selfe respect or proper interest, but purely, as wee say, to doe good; for neither can any creature yeeld him profit, nor he himselfe any way better himselfe, being in himselfe euery way full and infinite: & this is, *Deum omnia facere propter solam bonitatem suam*: that is, his owne nature onely, which is Goodnes, moueth and inclineth him to doe good. The third excellency is, that he doth all good, where & whensoever he can; ô how he watcheth

all

all occasions, and opportunities to poure forth his blessings vpon vs, and as it were to discharge his swolne breast and full hands amongst vs; and ô how little doe wordlings looke vpwards, prepare or make themselves capable, of those blisses, which, if they but open, would fall into their mouths?

Conclude to make thy selfe capable of all, by taking avay the obstacle of sinne, and by an ardent desire of them, for onely these tyvo things are requisite & suffice. Be good also, that is, imitate thy God in all these three vvayes; doe good to all frankly & freely, for Gods and goodnes sake onely; seeke out all occasions for it, expect not they should knock, nay breake downe thy doores before thou admit them in.

2. Consider secondly, that as, *Ex fante Paradisi egrediebantur quatuor flumij*, diuiding themselves into the foure parts of the vvorld; so *Ex fonte huius bonitatis diuine* proceedeth the perfection of the vvhole vniuerse, diuided into foure degrees of being, *Corporeum, vegetatum, sensitivum, intellectivum*; as first, the vast heavens, elements, and mixts; secondly, the trees, plants, and flowers; thirdly, all sort of beasts, birds & fishes; fourthly, all the Angelicall Quire, & Hierarchies. Pause a while and consider the greatnes, and varietie of natures and qualities of euery degree, &



yet the concord and harmonie of all together: & then reflect vpon thy selfe, O man, & thou shalt find thy selfe none of all those; but an abstract, & abridgement of all together; a Microcosme or lesser world; vpon whom therefore the diuine goodnes hath more copiously poured it selfe out, than vpon any other of his workes; *Cui dedit esse cum inanimatis, vivere cum plantis, sentire cum animalibus, intelligere cum Angelis*; & consequently man onely is capable of all the benefits, gifts, and blessings, both corporall and spirituall, which God's goodnes, propt by omnipotency, can bestow vpon the vniuerse; for to euery one of the other degrees somewhat is wanting. What followeth then, but that man alone is as much bound as all the rest together, and more than any one to thanke, prayse, and loue the fountaine from whence he floweth.

Conclude to doe so, and be no more vnmindfull or vngratefull; but returne him also foure sorts of loue: *Ex toto corde*, for thy corporall being: *ex tota anima*, for thy vitall being: *ex omnibus viribus*, for thy sensitiue being: *ex tota denique mente*, for thy Angelicall and spirituall being. *Tandem ex omnibus simul propter omnia simul* that is, for thy selfe, who art all.

3. Consider thirdly, how the bottomelesse goodnes of our God not satisfied with bestow-  
ing

ing vpon vs the gifts of nature, poureth forth  
 streames of an higher qualitie; and those also  
 foure, by which wee participate the very being,  
 nature and substance of God. The first is that of  
 Grace, to which is adioyned charity with all the  
 gifts of the holy Ghost. By this Grace, wee that  
 by nature are nothing but slaues and *Massa dam-*  
*nata*, are truely made the friends and sonnes of  
 God; *Diuine consortes nature*, and heires of hea-  
 uen. The second is that of glorie, by which wee  
 are eternally deified, & penetrated by the diuine  
 essence, as hot iron by fire; and herein consisteth  
 our incommutable ioy, blisse and content. And  
 these two are common to men and Angels: but  
 now, leauing Angells, behold how he exalteth  
 man; *Et delictatur cum filiis hominum*. The third  
 degree is that of the personall vnion of the Sone  
 of God with humane nature, by which it is most  
 true, that God is man, and man is God; and so our  
 nature mounred beyond all that is created. But  
 is this the height, the *Non plus ultra*, of this end-  
 lesse Ocean of goodnes? truely no, for being in  
 her selfe infinite, she is not satisfied with her v-  
 nion to one onely mā, vnlesse she doe also spread  
 her selfe to all and euery one; that is, *In infinitum*  
*extēsiue*, & this she doth in the most B. Sacramēt,  
 which is the fourth degree, where the true being  
 and natures diuine & humane, are really & alike  
 giuen

giuen to euery one, great and small.

Conclude, ô my soule, with an extasie of admiration, loue and thankesgiuing; *Redeant flumina, unde exierunt; exierunt per bonitatem, redeant per gratitudinem*; loue was the origin of all, let another loue reduce them to their origin.

4. Consider fourthly, before wee come to more particulars, these three circumstances common to all God's benefits great and small. The first is, who is he that bestoweth so freely his blessings vpon vs; for the dignity of the giuer doth much increase the estimation of the gift; let a King giue but a toy, or trifle, what esteeme, brags and boasts are made of it. But our benefactor is no lesse than the infinite Maiestie of our Soueraigne God, whom all creatures adore with trembling, and thinke themselves happy if he vouchsafe but a glance of his eye vpon thē: what value then must his vnualueable benefits be of? The second is, on whom so great a Lord bestoweth so rich gifts; and thou shalt find him to be man, that is, by nature a poore and vile worme, by sinne an enemy, and by ingratitude a monster, a viper, gnawing out the bowells of the diuine Goodnes; nay vsing the very benefits as instruments to offend the Benefactor. The third is the manner; that is, no merit or desert on our side, but rather obstinate and peruerse vnderstands; but on God's

V

God's side an infinite liberality, franknes, sweetness and loue, waiting on all occasions to doe vs good; wishing vs euer capable of more & more: finally euer struiuing *Vincere in bono suo malum nostrum*. O what heart so hard, as cannot loue such loue? or so vngratefull, as can forget such goodness? or so shamelesse, as can spurne at such a benefactor?

Conclude with loue, with gratitude, with shame for thy hitherto neglect, or rather blindness in all: settle well these three circumstances in thy memory; of, by whom, to whom, & how the benefit is done; and thou shalt neuer want matter of reuerence, humility and gratitude.

## THE SECOND MEDITATION.

### *Of the benefit of our Creation.*

1. **C**ONSIDER first, that vvhhat is nothing can both doe and deserue nothing; thou therefore; that so many yeates agoe vvert nothing, couldest neuer haue made thy selfe, nor deserue that an other should make thee: by vvhom therefore, and vvhyy came I to this something? by thy God and Creatour; not for any necessitie he or the world had of thee, but out of his meere bounty

ty and liberalitie. Ponder, o my soule, if thou can'st, the distance that is, first betwixt something and nothing, *Ens & non ens*; next the advantage that man hath above all other insensitue and sensitiue creatures; and thou shalt find the first to be infinite, and the second little lesse; as farre as immortallitie exceedeth mortalitie, eternitie short time, or reason grosse sense. And then fall downe and kisse the feet of thy bounteous Creator, who hath made thy something an intellectuall and immortall being, and imprinted in thy face the true image of himselfe. Behold what a stately Castle thy body is, both for beauty and strength; the rare proportion & harmony euery member, ioynt and nerue keepeth with one another and with the whole; then thy soule, a most beautilous Lady and all-commanding Empresse, ruling and governing the whole Microcosme as she pleaseth. Finally, God hath given thee both these sound and entire, *Mentem sanam in corpore sano*.

Concludes besides thy customary thanks and gratitude; to looke vpon whose image thou art, and returne *Que sunt Deo Deo*, that is, all that thou art, body & soule; begging also, *Ut perficiat in nobis opus quod operatus est*.

2. Consider secondly the end for which God at first created man; and thou shalt find a two fold end,

end,  
tural  
sed  
libris  
quod  
Sou  
vse  
hark  
owe  
war  
and  
doe  
tain  
we  
cip  
Ki  
Go  
lec  
eat  
far  
im  
tic  
sh  
Sp  
ca  
co  
th



end, both most noble and excellent: the one naturall; the other supernaturall; the first is expressed in Genesis, *Vi præsupiscibus maris, & volatilibus celi, & bestiis; uniuersaq; terra, omniq; reptili quod mouetur in terra:* that is, to be grand Lord & Soueraigne of all that is created, to kill, slay and vse all as he pleaseth: and although by sinne he hath lost much of the obedience which creatures owe him, in punishment of his disobedience towards the common Creatour; yet his dominion and right is the same, and the most of creatures doe willingly & obediently serue him: great certainly is this dignity & worthy of all gratitude, were it not so surmounted by the second & principall end: which is to be heire apparant of the Kingdome of heauen: that is, to see God, loue God, and praise God in company of all his blessed Angels, to liue in his house, sit at his table, eat of the same dish that he doth, drinke of the same cup of glorie, and weate the same robe of immortalitie with him: this was his first intention, this still his greatest desire, that all men should attaine vnto: for this he made our soule so spacious, so capacious, that nothing under God can euer fill or satisfie her appetite: for this he continually giueth his grace and assistance; so that *Culpa sua perditur; quicunque perditur.*

Conclude two things, the one, to conserue  
entirely

entirely thy dominion ouer creatures; let none command thee, nor thy affections, but thy Creator: the other, to haue & conceiue noble and high thoughts; aime at nothing lesse then God; esteeme earth and heauen without him belovv thy ambition, & not vvorthy of thy acceptance.

3. Consider thirdly, that as God created man for himselfe; that is to enioy him as his last end; so he created all the rest from heauen dovvnevvard for man onely, for his necessity, commodity, recreation: for neither he, nor his Angells stand in need of any of these things. Looke then about thee, and see vvhatsoever is in heauen, aire, sea, or earth; and thou shalt find all conspiring to thy sustenance, commodity or delight; & therefore thy fatherly God made and created them all before man; that all might be ready at his first entrance to receiue, serue, and cherish him; euery one vvith his seuerall dish and liuerie: and vvhen thou hast vvell pondered this in euery particular, then lift vp thy eyes a little higher, and behold, the loue, the care, the sollicitude, as vvee may terme it, vvith vvich thy dearest Father prepareth and furnisheth this great pallace for thee; not by any inferiour stevvard, but vvith his ovvne hand. *Plantavit Paradisum voluptatis*: O see him, my soule, vvith admiration and vvonder, how he pondereth and vveigheth euery thing in particular,

ticular, as he makes it; the heauē vwith it's lights  
*Et vidit quod esset bonum*; the earth vnith it's fruits  
 and beasts; *Et vidit quod esset bonum*; the aire and  
 sea vwith all the fowle and fish therein; *Et vidit*  
*quod esset bonum*; finally, vyhen all vvas finished,  
 vwith a nevv reflection he considered all together;  
*Viditq; cuncta quę fecerat & erant valde bona*, for  
 the vie, to vvith, and pleasure of man; for vvhom  
 they vvcre created.

Conclude tyvo things, the one to make vse of  
 creatures, as God hath created them; that is, to  
 farre as they conduce or further thee in the ser-  
 uice of God: the second to doe vvith like loue  
 and diligence all things, vvich any vvay tend to  
 his honour and seruice

### THE THIRD MEDITATION.

#### *Of the benefit of our Conseruation.*

1. **C**onsider first, that Conseruation is no-  
 thing lesse than a continuall Creation, a  
 perpetuall sustaining of the being, once giuen; &  
 consequently an action of the same povver, vvise-  
 dome and goodnes, as the first creation; but more  
 to be esteemed and gratified, by how much more  
 it is, to giue continually the same thing, than to  
 giue

giue it but once: by how much more it is to pre-  
 serue one euery moment from falling back into  
 nothing, than to draw him but once out of no-  
 thing. Ponder here a little, my soule, the bound-  
 lesse goodnes of our greatest God & Father. The  
 whole machine of all that is created dependeth  
 more on the least beck of his will, than doth the  
 shade on the body, or the light on the sunne: let  
 him but stop one moment his concurrence, and in  
 the same moment, if not sooner, all whatsoeuer  
 from the highest Angell to the lowest atome of  
 the sunne, will fade & vanish, not into dust, but  
 into nothing: yet, notwithstanding this, & the in-  
 finite offences which daylie prouoke him, he  
 could neuer find in that his sweetest heart to an-  
 nibilate the least creature, he hath made; but sus-  
 taineth all in their being; and most patiently ex-  
 pecteth sinners, whē they vwill retorne vnto him:  
 O see how he hath protected thee in thy Mothers  
 vvombe, in thy infancy, in the vvhole course of  
 thy life to this instant: see how he hath followed  
 thee, vwhen thou runnest from him to thy ovver  
 ruine: how he bore vvith thee, vwhen thou most  
 impudently didst prouoke him to thy destruction,  
 &c.

Conclude tyvo things: the first is a continuall  
 & most profound humilitie *Sub potenti manu Dei*:  
 the next is a feare; but let it be filiall, to offend  
 lo

so dread a Souetaigne, jointly with so deare a Father; *In quo semper vivimus, mouemur, & sumus.*

2. Consider secondly, that all creatures not onely depend of God for their life and being, but also for euery action, thought, word, and deed they doe; for euery twinkle of the eye; euery breath they draw; for none of all these can once be done without the immediate and speciall concurrence and assistance of God; nay from him all must first begin, and without him cannot end; *Ipsè enim dat incipere & perficere:* so that at the very instant; that God should withdraw or stop his helping and concurring hand; all things in the world, how strong, how swift soeuer, would suddenly stop and stand like a marble statue, immoueable: this being most true, see then and behold if thou can'st, the infinite wisdom and power of thy Creatour, extending himselfe at once to all the actions & motions of the whole vniuerse; *Nam nec solum in terram cadu sine Patre vestro;* yet all with that quietnes and facilitie, as if he had but one thing or rather nothing to doe; *Omnia mouens, immobilis ipse:* but his goodnes, who can admire and praiſe enough? so ready, so punctuall, so cōstant, that he neuer yet hath failed his assistance to the least of his creatures; as if he were *Causa prorsus coacta & necessaria:* see in thy selfe, if euer thou hast found him wanting to



the least motion of thy finger, or breath of thy nostrills, euer since thou wast conceiued to this instant; nay in those very actions, by which thou didst heauily offend him.

Conclude with shame in thy face and confusion in thy heart, to see how little thou do'st concurre with the motions and inspirations of thy God; who is so punctuall with thee; how little thou followest his will, who hath as it were tied himselfe to thine: O my soule, let it be otherwise for loue or shame,

3. Consider thirdly, how thy good God held it not sufficient for the conseruation of man, that the whole corporall frame of this world should attend and serue him, as the heauens with all the planets, the aire, earth and sea with all belonging to them: but his command and pleasure also is that his Angells guard and defend him: *Omnes*, quoth S. Paul, *administratorij spiritus sunt, nisi propter eos qui hereditatem capiunt salutis.* O who can worthly conceiue or acknowledge so great a benefit? so sweet a prouidence? that such noble Princes by nature, grace, & glory, the immediate attendants before the throne of the most B. Trinity, Courtiers of those Eternall Pallaces, *Et commensales Dei*, feeding on the same food with their Creatour, should be sent downe as Guardians to so poore a worme as man? O man!

how

how canst thou euer harbour a thought of pride  
ouer thy fellows, if thou pōder well the abasement  
of these Celestiall spirits to thy seruice? Every  
Kingdome then hath his speciall Guardian; so  
so hath also euery common wealth; Prouince;  
City, Church, Colledge, Monasterie; Commu-  
nity: so hath euery King, Prince, Governour, and  
Prelate: finally so hath euery particular man from  
the highest to the lowest, from the Court to the  
gallie: from the instant of his birth to the test of  
iudgement; euer present, euer by his side, pro-  
tecting him from his raging enemy, the denill;  
and procuring for him all good possible.

Conclude, whereas God hath appointed all  
creatures to thy seruice and assistance, to returne  
thy selfe and all to him and his seruice: by love  
and obedience; but let it be thoroughly. *Tempus  
pro toto*: breake not thou the order of the vniuers;  
which is: *Et omnia vestra sunt, vos autem Christi;  
Christus autem Dei.*

Consider fourthly the words of the Psalm;  
*Angelis suis Deus mandauit de te vt custodiant te: a  
quantum*: quoth S. Bernard: *ubi debet habere virtutum  
inferre reuerentiam, asserere deuotionem, conferre fi-  
duciam, reuerentiam pro praesentibus, deuotionem pro  
beneficiis, fiduciam pro custodia*: who can re-  
count the great and innumerable benefites, that  
euery one of vs receiueth, euery houre & minute;

from the assistance of our good Angell? *Diabolus*  
*tanquam leo rariens circuit querens quem deuoret;* and  
 from so great power and malice who can defend  
 vs, but our euer present Guardian? when wee  
 sleepe, he watcheth ouer vs; when wee wake, he  
 goeth with vs in all our busines, both by sea and  
 land: when wee sune, he sorroweth; yet leaueth  
 vs not, but vseth all his endeauours to restore vs  
 to the friendship of God: when we doe penance,  
 he reioiceth, and helpeeth vs; when we doe any  
 good or pray, he presenteth our workes and peti-  
 tions to the throne of God: finally at the houre  
 of death, and at the iudgement seat, when the  
 deuill is most violent against vs then is our faith-  
 full Guardian most sollicitous for vs, protecting  
 vs at death, and pleading for vs at the barre. *Et*  
*quid sub tanto custode timeo? fidelis est, prudens est,*  
*potens est, quid trepido?*

Conclude two things, the first, great reuerence,  
 loue, and respect to thy holy Angell; be alwayes  
 present with him, as he is vvith thee: consult  
 vvith him in all thy busines, and follow his in-  
 spirations: the second is, a great confidence in  
 his patronage; *Quoties urget tentatio, & tribulatio*  
*imminet, inuoca custodem tuum, ductorem tuum, ad-*  
*iutorem tuum; inclama eum & dic; Domine salua*  
*uos, perimus.*

## THE FOVRTH MEDITATION,

*Of the benefit of our Redemption.*

1. **C**onsider first, howv all mankind being lost in the sinne of Adam, vvas bereaued also of all hope of redresse or euer reconering the fauour of his Creatour; for the diuine iustice vwould no vway be satisfied, vwithout an infinite satisfaction; & that amōg creatures vvas no vway to be had: so that nothing remained, but a miserable bondage vnder the deuill and sinne in this vworld, and as certaine and sudden a passage to eternall torments in the next: Ō ponder this a little vvith thy selfe, my soule; and then casting thy eyes vp to heauen, see howv little it imported God Almighty or his Angells, vvwhether thou vvett saued or damned; neither being more or lesse blessed by thee: see againe howv iustly God might haue left thee in thy damnation, as he had done the deuills; and vvhat couldest thou haue said to it? or if casting thee of, as he had done them, he had created some nevv creature, more loyall in his seruice, and vvorthy of his fauour? But suppose, as it vvas, that out of pure mercy & goodnes he vvas pleased to forgine thee, and restore thee to his fauour; a vvord, a thought of

his, had it not sufficed? it was sufficient to create both thee and the world: or could he not have sent an Angell or Seraphin with full power? must he needs come him selfe? must he needs send his onely Sonne? *O felix culpa, quæ talem meritis habere Redemptorem.*

Conclude with raptures of admiration & loue of such goodnes, sweetnes, & mercy: next inuite all creatures to thy aid to praise and blesse him: lastly put an higher price vpon thy selfe, than hitherto; sell no more thy soule for the flesh pots and onyons of Egypt; she is worth the life of the Sonne of God.

2. Consider secondly, how seing he would come him selfe in person for man's redemption, he might haue come with the authoritie, splendour and dignitie that becomed his sacred and royall person accompanied with all the Powers and Princes of heauen, receiued by all the Kings and states of the world; and with one command of his mouth enforce the Deuill to deliuer vp his prisoners, and hye him selfe away to the dungeons of hell; this had been both sufficient for our redemption, & yet honorable for our Redeemer: ô but the diuine iustice would haue satisfaction, which consisteth *in actu aliquo passivo*; let it be so, and was not I pray, one teare of his, one sigh, or pricke of his finger satisfaction infinite; and conclude-



frequently sufficient for a million of worlds? why then such vnheard-of humilitie, pouerty, misery, affliction, persecution, shame, and scorne, from his cradle to his Crosse? *Quare vir dolorum, & in doloribus à iuuentute mea?* stay a while, my soule, vpon this point, and hauing pondered well the effect, looke about for the cause: to doe good, bestow benefits, disperse his blessings amongst his creatures, vvee all knowv it proceeds from his infinite goodnes; but for the doing of this, to suffer in his honour, person & life, as he did, this surpasseth all the bounds of goodnes; and hath no other cause, but the ouerfloving of his loue euen aboue his goodnes.

Conclude to correspond vvith thy Sauours loue, but let it be, first not in complements, but in reall vvorkes; next not at thy ease, *Saluo* as they say, *labore & honore*; but vvhat sweate or blood soeuer it cost thee; and this voluntary also, not onely forced.

3. Consider thirdly, howv the fountaine-head being full, there wanted yet the pipes and conduits to cōuey the riuer of grace into our soules: & here also our Redeemers sweetest prouidence, at his owne charges, without any cost of ours, provided seuen conduits or spouts, all running from the well-head of his passion, full fraught with diuersitie of heauenly graces, according to

the seven-fold necessities wee are subiect to in this life; and all so easy and facill for vs; that of our part nothing is required, but an emptie Vessel of good dispositiō, & the putting our mouth to the conduit; nothing but, *Aperi as tuum, & impleba illud*. Consider & see vvith loue & gratitude, o Christian soule, vvhat remedies thy Christ and Sauour hath provided for thee: first being borne a slaue of the Denill, by Baptisme thou art regenerated a Soune of God: but being yet a child, poore and vveake, by Confirmation thou art made a valiant souldier: art thou faint vvith hunger and thirst? behold a banquet is prepared for thee, the same vvwhich the Angells and God himsefe feed on, *Cum edite & inebriamini amicis mei*: art thou sicke or vvounded to death? see the medicine of penance euery vvhere at hand: art thou assailed by thy enemy at the houre of death? Extreame vnction is proffered thee: so is Order for thy gouernement, and Matrimony for thy vveaknes.

Conclude vvith infinite gratitude to thy Saviour, call all the creatures of heaven and earth to thy ayde, *Quia nomen Domini laudabo*: offer thy selfe for his perpetuall and domesticke slaue, to serue both him and the children of his familie, for him.

THE FIFTH MEDITATION,

*Of the benefit of our Vocation and  
Justification.*

**C**ONSIDER first, how Gods benefits, as they  
goe on multiplying in number, so they  
increase no lesse in their worth and greatnes:  
what would our creation and all the rest haue a-  
pailed vs, but to our greater damnation, ynesse  
we had been called, and by Baptisme planted in  
the lap of the Catholike Church? O my soule,  
looke about thee; and see how many soules were  
created at the same time with thee; and how ma-  
ny of them fell among infidells, Iewes, Turks  
or Hereticks? nay thy owne fell into a country,  
where five thousand to one are Hereticks; and  
yet it hath been thy good hap, with a few more  
either to light on Catholike parents; or which  
is more, being once plunged in the filth of  
heresie, to be powerfully drawne out, and  
placed in the cleare light of the Catholike  
truth: ô what had become of thee, poore  
wretch, if thou had'st beene left for euer an  
enemy of thy God, a vessell of sinne, & a slaue  
to the Deuill and damnation? then see, what

Y S

thou

thou art by holy Baptisme, a Sonne of God and his Church, Spouse of the holy Ghost, & fellow-heire with Iesus Christ, of the Kingdome of heauen: And not onely this, but by a speciall vocation to the state, thou art in, a domestick seruant, *In domo Dei, & Iesu Christi*; chosen, not onely to saue thy selfe, but also to cooperate with thy Souiour and his Apostles for the saluation of others, thy brethren, kindred and country.

Conclude with most humble thanks to thy most good and liberall Creatour: conceiue a loyall purpose to serue him faithfully; and let thy studie be, to conserue thy selfe, vvhether thou art, and also to bring others to the same port of saluation.

2 Consider secōdly, how the benefit of iustification surpasseth yet all the former, as farre as heauen surpasseth hell; or the state of grace the fullnes of sinne: let vs ponder here three points: first, by the least mortall sinne vvee lose the vyhite robe of innocēcy, vwith all the other titles of grace, and claimes to glory, and fall vnder the sentence of eternall damnatio: suppose then thou wert scorching in hell fire, as iustly thou mightest be, and millions of others are for lesse sinnes, than thine; and that God of pure pittie, should send an Angell to free thee thence, and giue thee

an houres time for penance ; vvhat profound and hartty thanks vvouldst thou giue him ? vvhat vnheard-of penance vvouldst thou doe ? vvhat then? do'st thou thinke it a lesse mercy to be kept from falling into hell , so iustly thy due , than to be drayvne out from thence ? thinke on it vvell ; and thou vvilt find it othervvise. Secondly , all the former benefits come from God freely vvithout any rub on our sides , but this comes from a God offended to his actuall and bitter enemies : thirdly hee must begin the friendship , and inuite vs vnto it ; for vvee peore vvretches looke neither after him nor our selues , but post on to hell. Ponder, my soule, these points ; & see vvhat father could so oft forgiue his child , as thy sweetest God hath forgiuen thee ; sought thee round about the vvorlde , and finding thee at hell doore , hath brought thee backe to his fauour & grace.

Conclude vvith humble sorrow , and thanks for vvhat is past ; and for the future vvith loue and trembling feare , neuer dare to prouoke thy deare God more , least at length he let thee slip for euer out of his hand.



## THE SIXTH MEDITATION.

*Of the benefit of Predestination.*

1. **C**onsider first, that although no mans predestination be certaine vnto him, yet eue-ry one is bound to hope it, as he is bound to hope his owne saluation; this therefore supposed, ponder these three chiefe points of this benefit: the first, that not onely all other benefits hitherto specified, were of little value and short durance without this of predestination; but that all whatsoeuer, doe flow from this, as from the first source and fountaine; and so by consequence is greater and more to be acknowledged and thanked than all the rest. The second, that this benefit is not onely older than the rest, but as ancient as Eternity, or God himselfe; so that when he begot his eldest Sōne Iesus Christ, in the same instant he adopted thee for his brother, companion and fellow-heire of heauen among the Angels and the rest of his Saints: *O amor antiquus! ô bonitas eterna!* how long before I was, hast thou had me in thy memorie? loued me as a father? & prepared heauen and earth for my habitation? & placed thy dearest Sōne Iesus our head, Captaine & Prince of this thy Celestiall monarchy? *O ve-*

*ritas*

*titus antiqua quam serò te cognoui? & quàm tardè te  
amant, bonitas aeterna* the third, that although, so  
few are chosen and drawne out of the generall  
masse of damnation, yet he would haue thee to  
be one of these few; and why but meereely of his  
owne accord, good will & loue towards thee.

Conclude with all the humility, thanks and  
loue thy heart can afford thee; call vpon all thy  
fellow Ele& to thy aide, & making vp one quire,  
begin now that song of thanks, which hereafter  
shall endure for euer, *Sub vno capite Christo Iesu.*

2. Consider secondly, that where as no man is  
certaine of his Predestination, nor, for all he can  
doe, euer shall be in this world; yet many foo-  
lishly & most vnprofitably vex theselues about  
that point, which belongs not to them; and in  
the meane while are totally carelesse and neglec-  
tine in their duty to God, their neighbour, and  
themselues; for which they haue certaine and ex-  
presse commands; and without the obseruance of  
which they may be sure they shall neuer be saued;  
as on the contrary neuer damned, if they comply  
with them: a great temptation of our enemy;  
but manfully to be repelled by this consideratiō:  
as it is certaine, that God *ab æterno* hath set downe  
and decreed vchangeably our last lot, so  
it is no lesse certaine, first that thou shalt neuer  
vwant sufficient grace for thy saluation; secondly  
that

that thou shalt neuer be damned, but by thy ovne fault; and thirdly, that it is in thy ovne hād to saue thy selfe, if thou vvilt: all these howe-  
 soeuer hard to be explicated, are in them selues as infallibly true & vnquestionable, as is the first of Gods decree, to vvith all a like certaine by faith. Humbling therefore our selues to things vve vnderstand not: let vs leaue to God vvhat belongs to him, and on our parts follovy S. Peters aduice; *Saluamur vt per bona opera certam nostram vocati-  
 onem & electionem faciamus; hoc enim facientes non peccabimus aliquando;* and vvithout sinne vvee shall neuer be damned.

Conclude a strong resolution to comply vvith thy duty in all points; and then resigne thy selfe totally body and soule to the vvill of God *In tempo-  
 re & eternitate;* yet begging of him, that he ne-  
 uer permit thee to offend him: & take these acts for the surest signes of thy saluation.

3. Consider thirdly, that not onely all the common benefits of vvich vve haue spoken hitherto, but also all the particular, bestowed on this and that man, flowv and proceed in the E-  
 le& frō that first source of Predestination. Look about thee therefore, my soule, and consider vvhat thy most louing Father hath done for thee in particular; first in thy naturall being, as vvell vvhat thou hast of good; as vvhat thou wantest  
 of

of euill: a body sound & healthy; a soule perfect in her powvers and senses: thy birth of honorable parents, thy education in corporall sufficiency, and in the schoole of learning; thy fame vnspotted, and thy honour preserved &c. the euills thou vwantest are vvithout number; see how many lame, sick, mad, base, vnlearned, miserable, disgraced, are in the vvorld; and so many benefits hast thou receiued, in that thou art neither all nor any of them: *Nullum enim malum uni hominum accidit, quod alteri accidere nō potest.* Next the supernaturall gifts of grace, how many inspirations, illuminations, occasions, commodities, examples, counsellis, and helps to vertues hast thou receiued? againe how many signes hast thou been preserved from, which are euery where daylie committed before thine eyes? & whence all this, but from the sweetnes of thy heauenly father? *Nullum enim peccatum vnus homo committit, quod alter committere non potest.* Besides all these, the hidden and vnknowne benefits as well naturall, as of grace; as well of good, as from euill; no man can count them, but the giuer himselfe, and yet all stand to our account.

Conclude to returne all these benefits from whence they proceeded; that is, to the honour, loue and seruice of the diuine goodnes: call on all creatures to thy aide to prayse and blessing.

for euer; and take heed of abusing the benefits  
gainst the giuer.

## THE FOVRTH CHAPTER.

*Of the Ascension, whitsontide, Trinity  
Sunday, & CORPVS CHRISTI.*

**T**Hele foure great solemnities make vp  
the period of all our Sauiours econo-  
mie, from his first coming downe from  
heaven, to his returne thither againe; and there-  
fore it behoueth all deuout soules, to follow and  
mount vvith him in vnion of spirit, *Vbi videbitur  
& affluet & dilatabitur.*

### THE FIRST MEDITATION.

*Of the Ascension of our Sauiour.*

**I.** **C**onsider first, howv our Blessed Sauiour,  
hauing for the space of forty dayes after  
his Resurrection daylie, and almost houely visi-  
ted his dearest Mother; and repaying her forty  
houres of griefe and sorrow for his death, vvith  
fortie dayes of svveteest ioy and heauenly con-  
tent



lent, he at length appeared vnto her, with new rayes of beauty and maiesty accompanied with the blessed soules of her highest friends & kindred; and after some amorous discourses, as before his passion, so now againe beginnes to take his leaue of her; shewing her both the necessitie of his going and also of her staying for the comfort of his new-growing Church. The heauenly Virgin, as she could not but feele a glance or two of tendernes and grieve for parting with such a Sonne, so being most prompt and resigned to his will and pleasure; fell presently, first into the amorous embraces of a mother with her dearest Sonne; and then as a creature at the feet of her Soueraigne Lord and maker. See my soule and contemplate, as farre as thou art able, the affections that passe betwixt them; as also the rest of her friends, who all salute her with low reuerence, and take their leaue and farewell.

Conclude to prepare thy selfe with all diligence possible, that thou maist assist worthylie at this great solemnitie: and know that the best preparation is, puritie from sinne, and a soule full of loue and resignation to the will of thy Lord & Saviour.

2. Consider secondly, how the same day our B<sup>e</sup> Saviour at dinner time appeared to all his Apostles and disciples; sate downe, and dined with them;

agnid

Z

and

and then told them, how that day he was to ascend into heauen to his Eternall Father: and because he saw the hearts of his poore children, no doubt, quite daunted at such heauy tydings, wee may well suppose he repeated againe those three reasons, he alleaged in the sermon of the last supper, to the same purpose: the first, *Si diligeretis me, gauderetis utique quia vado ad Patrem, quia Pater maior me est.* O sweetest Iesus, who can doe otherwise than hartily reioyce and be glad at thy honour & aduancement, which thou hast bought at so deare a rate? but is not thy going also for our good, as all the rest of thy life hath herherto been? the second; *Vado parare vobis locum, & iterum veniam & accipiam vos ad meipsum:* I goe to cleare the way, and open heauen gates shut vp by sinne; then at the houre of your death will I come, and take you to me, and place you in the eternall mansions. *O memento mei Domine cum veneris in regnum tuum.* The third; *Expedi vobis ut ego vadams: si enim non abiero, Paracletus non veniet ad vos: si autem abiero, mittam eum ad vos:* now of what importance was the coming of the holy Ghost, none knew better than the Apostles, taught by the late experience of their owne weaknesses.

Conclude with most humble resignatiō to the will of thy Saviour, and although he order all things

things for thy good and saluation, yet respect thou nothing so much, as his honour and content; and therefore reioyce with him in this triumph of his glorious Ascension.

3. Consider thirdly, how, *His dictis, eduxit illos in Bethaniam, in montem qui dicitur Oliuet;* making his choice of the same place to begin the glorie of his triumph; where he had lately begun the combat of his bitter passion; for Gethsewani lay on the side of mount Oliuet; to giue vs to vnderstand, that *Nemo coronabitur nisi qui legitime certauerit*; that the field of battle and triumph is one and the same. But behold our glorious Redeemer, displaying here himselfe to his B. Mother and the rest, with new beames of sweetnes and glory, inuiting them in stead of the last embraces and farewells, one by one to come and kisse his sacred feet and hands, and sucke from those fountaines of Paradise the euer liuing waters of new graces and comforts: O howv did his dearest mother, and euery one of the rest, desire to creep into, and hide themselues in those *Foraminibus petra*; & presently ascend with him to heauen vwhen he, *Elevatis manibus, benedixit eis*; lifting vp to heauen both those hands nailed lately on the Crosse, and filling them with celestially treasure, poureth them freely out vpon them all: O runne in my soule and beg thy share of this benedictio;

take heed thou come not too late with Elau, and so lose thy heavenly inheritance for euer.

Conclude, as thou hopest to arrive to mount Oliuet, to behaue thy selfe first manfully in the garden of Gethsemani, and when thou can'st shew thy wounds gotten in the battle, then maist thou hope for a speedy and glorious Ascension with thy Saniour, and for a crowne of triumph.

4. Consider fourthly, how *Dum benediceres eis, recessit ab illis & ferebatur in celum, & nubes suscepit eum ab oculis eorum*: not raptus curru igneo as Elias, but by the power of his diuinity rayling him selfe by little and little into the aire, with vn-speakable maiestie and glorie, accompanied with the two troupes of Limbus and Purgatorie, and millions of Angells attending & celebrating the triumph of their Lord and maker: all the Virgin mother below with the Apostles and disciples standing with their eyes fixed vpon him, all amazed and speechles. O my soule ioyne thy selfe with them in these three affections that then so transported their hearts; the first of admiration at a sight so glorious, so neuer heard of; next of ioy to behold their dearest master to finish all his past labours, afflictions and sufferings with a *Catastrophe* of such glorie and triumph; O how happily haue wee followed him, and beleueed in him: how hath he filled and surpassed all our thoughts

thoughts and expectations? the third of most ardent desires and sighs to follow him in body, whole hearts he had ravished with him, for of this captiuating of hearts are vnderstood those words of the Psalme; *Ascendens in altum captiuam duxit captiuitatem*; corporall eyes are but short-sighted; *nubes* presently, *suscepit eum ab oculis nostris*; and so the heart onely and affection hath the priuiledge *Penetrandi celos cum Christo*.

Conclude with an amorous and humble petition to thy sweetest Iesus; that thou be euer one of his captiues; and that bound vnto him *Vinculis amoris*, thou maist mount with him vnto the heauens, and euer remaine with him, *Vbi sedet ad dexteram patris*.

5. Consider fifthly our Sauours triumphant entrance into heauen; first the ouerflowing ioyes & admirations of those thrice happy soules, that went in his company, when they entred into the vast & glorious orbes of the *Calum Empyræ*, farre different frõ their old habitation of *Limbus*; *quàm dilecta tabernacula tua Domine virtutum*! next the millions of Angells encõpassing him on all sides; some cõmanding, with *Atollite portas Principes, vestras*; others with admiratiõ, *Quis est iste, qui venit de Edom tinctis vestibus de Bosra*; and all at length vwith vnanimous iubilees; *Dignus est Agnus, qui necisus est accipere virtutem & diuinitatem, laudem,*



*gloriam &c.* But aboue all the embraces of his Eternall Father, the yvelcomes he gaue him, and finally the honour in placing him at his right hand; *Dixit Dominus Domino meo sede à dextris meis*; giuing him full powver of life and death, heauen and hell; *Donauit illi nomen quod est super omne nomen, ut in nomine Iesu omne genu flectatur terrestrium, caelestium & infernorum.* Ponder here in silence my soule, as thou art able, the ioy, content and fullnes of thy Redeemers heart, to see him selfe mounted from one extreame to another, from the Crosse to his Fathers right hand; from the company of theeues to that of Angells; from the cries & blasphemies of the Ievves to the blisses and prayles of all the heauens; from a croovne of thornes, to that of glorie and immortality: *O quàm verè dixisti bone Iesu, qui se humiliat, exaltabitur?*

Conclude vvith all the ioy and congratulatiõ thy heart can afford thy dearest Lord; conceiue also a nevy and liuely hope of entring one day those heauenly palaces, vv hose gates are this day opened for thee: the rise of humilitie and the vvings of loue vvill securely and speedily carry thee thither.

6. Consider sixthly howv the Virgin Mother vvith the rest of that holy company stood still like marble statutes, gazing vp into heauen after  
their

their beloued master, vvith their soules full of amazement & ioy not able to remoue themselves thence, vntill two Angells appeared in glorious vvHITE, and gaue them this gentle reprehension; *Viri Galilai, quid statis aspicientes in calum?* your Lord and master Iesus is nowv arrived and seated at the right hand of his Eternall Father, vvherefore stand no more here in idle amazement, but goe and comply vvith the commands he gaue you; for vvee tell you, that one day, *Sic veniet, quemadmodum vidistis eum euntem in calum:* partly so, and partly not so; so in maiesty and glorie; but not so in office & function: he is gone nowv full of loue and sweetnes to open heauen gates for you; to be your aduocate & sollicitour vvith his and your Father; to send dovvn the holy Ghost, vvith all his blessings amongst you: but then vvill he come vvith most dread terrour and seuerity, as *Iudex vivorum & mortuorum*, to take an account of all, sparing no man, that shall be found guilty. Looke about you therefore, and thinke not, that your Lord is so absent, as if he sawv not, vvhat you doe; or vvould neuer come any more among you. *Et illi quidem adorantes regressi sunt in Ierusalem cum gaudio magno.*

Conclude to obey the Angells warning, that is so to keepe our hearts and thoughts vpon Iesus in heauen, as wee neglect not our duties and

obligations here on earth; that so wee may haue him our sweet aduocate there, and here our cle-  
ment & mercifull Iudge.

## THE SECOND MEDITATION.

### *Of the coming of the holy Ghost.*

1. **C**onsider first, the inexhaustible goodnes  
of our great God; first he gaue vs our  
being by his owne hand, *Faciens hominem rectum*;  
but man cast himselfe into endlesse slavery & mi-  
sery: next therefore God gaue his onely Sonne  
to redeeme vs out of this thraldome; but wee  
with vnheard-of blindnesse crucified our owne  
Saviour: what could be now expected, but a pu-  
nishment due vnto our malice? vwhen behold our  
sweetest Father whose goodnes cannot be aba-  
ted by our malice, poureth downe vpon vs his  
holy spirit, the third person of the B. Trinity:  
like a tender mother, hauing dried one breast vp-  
on her child, spendeth and giueth the other, as  
long as a droppe will runne. O how is the  
whole B. Trinity, imployed and busied, as, I  
may say, about the good and saluation of man;  
as though it much concerned him? The Father  
giueth both Sonne and holy Ghost, and that for  
euer, *Vsque ad consummationem seculi*; the Sonne  
cometh

cometh in person, and with his bloud redeemeth vs; the holy Ghost in person also to perfect the worke of our redemption, & assist in the Church by his diuine illuminations and inspirations.

Conclude to esteeme thy soule more, then hitherto thou hast done, seeing the B. Trinitie hath made so much account of it: take heed of sinning against the holy Ghost; what is done against the Father and Sonne may find pardon; but, *Qui peccat in Spiritum sanctum*, that is, after so many fauours and graces receiued, *Non remittetur ei neque in hoc seculo neque in futuro*.

2. Consider secondly the ends, for which the holy Ghost was sent downe vpon the Apostles; & besides many others, wee shall find two principall, specified in holy Scripture: the first was to succeed our B. Sauiour in the office of Master & teacher according to that; *Ipse vos docebit omnia & suggeret vobis omnia*: vpon which is founded the infallibility of the Catholike Church, and the security of the Christiã faith. O happy cõditiõ of Catholikes aboue the rest of the world, who alone haue the holy Ghost for their master, teaching the all necessary truth and preserving them from all errours! whereas all sectaries hauing no other master, then their owne braine, runne round in a giddines of errours without end or rest. The second end of his coming, was to bee our Prote-

our, Aduocate and comforter in lieu also of our B.Sauour; *Ego*, quoth he, *rogabo Patrem, & aliū Paracletum dabit vobis, vt maneat vobiscum in æternum*. Thankes, dearest Iesus, for such a Comforter; *In labore requies, in æstu temperies, in fletu solatium*, to all his faithfull and obedient childrē: *Postulans* also *pro vobis gemitibus inenarrabilibus*; that is, teaching & helping pious soules to send vp to heauen their amorous sighs *In tempore tribulationis*. O who can be either dubious in his faith, hauing such a Master; or disconfident in his troubles, hauing at hand such a Comforter & Aduocate.

Conclude thou with great assurance in this thy God; cast thy selfe into the armes of his protection; *Consolator optime, dulcis hospes animæ, dulce refrigerium &c.*

3. Consider thirdly the greatnes & excellēcy of this gift, towit the holy Ghost; and not to speake now of his diuinity euery way equall to the Father and Sonne; the titles which are given him, are these: *Donum Dei altissimi, Fons viuus, ignis, charitas*; not that he is any of these created things or qualities; but that he is the *Principium, causa & origo* of them all. So that, as the diuine goodnes thought it not sufficient to send an Angell, but his onely Sonne for our Redeemer; so was hee not content to giue vs onely the superna-

turall



purall gifts of grace, charitie & the rest, but hee would infuse into our hearts the prime source & spring of all; *Vi fit fons aque salientis in vitam eternam*. Let both heauen & earth neuer cease to prayle and loue such bountie. This is that *Fluminis aqua viva*, mentioned in the Apocalypse, *procedens de sede Dei, & Agni*, watering the lignum vitę of Paradile; *per singulos menses afferens fructum suum*, to wit the twelue fruits of the holy Ghost numbered yp by S. Paul, *Charitas, gaudium, pax, &c.* This is the *Ignis consumens Dominum Veniens*, *cujus thronus flamma ignis*; which first purgeth in vs all the rust of our corrupted nature and sinne, and then giueth heat, actiuitie, and light to all our actions. This is the *Charitas, amor, nexus*, most sweetly vniting our soules to the Father and Sonne, and making one heart of all the children of God.

Conclude with all the affections, the holy Ghost shall inspire thee with; but especially vvith that of loue. Haue euer in thy heart and mouth, the *Veni sancte Spiritus*, which the Church neuer ceaseth to sing; or those most sweet aspirations which S. Aug. breatheth forth in the ninth Chapter of his meditations.

4. Consider fourthly, three principall dispositions, that the Apostles practised for the receiving of the holy Ghost: the first was their recollection

lection into a priuate house or roome from all  
 noyle and traficke with the world: for he being  
*Deus totius interne consolationis*, findeth no great  
 impediment then a soule wandering about the  
 world and full of the cares & turmoiles thereof;  
 and hence our B. Sauour layd, that the world  
 could not receiue the holy Ghost; who being  
 compared to the oyle of the Prophet Elizeus ne-  
 uer entreth but into empty vessells; and as soone  
 as the vessells are full, ceaseth his infusion. The  
 second was, that they were *Omnes pariter in eodem*  
*loco*, all vnited in true charity and brotherly loue,  
 with a reall and entire conformitie of wills and  
 affections: ô Christian soule, deceiue not thy  
 selfe; *Spiritus sanctus Deus est pacis & non contentio-*  
*nis*; neuer hope for his company or comfort, if  
 thou bee contentious with any man, on what  
 pretence soeuer; know the badge of Christ is no  
 other, then this; *In hoc sciet mundus quod mei estis,*  
*si dilexeritis inuicem*. The third was the seruour &  
 assiduity of prayer, and that also in the company  
 of the B. Mother of God; for although they were  
 most assured of the promises of Christ, yet they  
 knew that *Pater cœlestis dat Spiritum suum peten-*  
*tibus se*; so that none but those that aske, obtaine  
 it.

Conclude to prepare thy selfe with recollect-  
 tion, brotherly loue & prayer for the entertain-  
 ing

ing of this holy spirit; vvhich if thou performe  
as thou ought, be sure of *Mensuram bonam & su-*  
*perfluentem gratia in sinu tuo.*

5. Consider fifthly, howv on the day of Pen-  
tecost, ten dayes after the Ascension, and fifty  
after the Resurrection, a solempne day amongst  
the Ievves in memory of the Lavv given on mount  
Sina; came this diuine Lavv-giuer vpon the newv  
Israelites, to vwrite and engraue, not a lavv of  
feare and terrour in tables of stone, but of grace  
and sweernes *In tabulis cordis carnalibus*; *Et factus*  
*est repente de calo sonus tanquam aduenientis Spiritus*  
*vehementis*; his coming vvas from heauen; *Nam*  
*omne donum perfectum de sursum est*; on a sudden,  
*Nam spiritus ubi vult, spirat*; freely of pure grace  
and liberality vwithout the merits and deserts of  
any vwith the noyse of a strong aire or vvind: &  
the breathing aire of our ioules, *In quo vivimus,*  
*movemur & sumus*; for as our being, life and mo-  
tion depends euery momēt on this corporall aire;  
so, and much more, doth our supernaturall being,  
life & actiō depēd on this gracious aire of the ho-  
ly Ghost; vvhose speciall notiō therefore & title  
is, *Dominus vivificans*, a life-giuing Lord. Note fi-  
nally, howv he is termed *Spiritus vehemens*, giuing  
to wit force, speed and fauour to all our actions;  
*Nescit tarda molimina Spiritus S. gratia*; *quid enim*  
*aut suavis aut fortius amor?*

Con-

Conclude with most humble inuocatio<sup>n</sup> of this all-refreshing spirit; opē thy soule vnto him, that he may *Perflare animam tuam*; coole all thy sensualityties; and grue thee new vigour & courage to all the actions of grace and vertue.

6. Consider sixthly, how *Apparuerunt illis dispersæ lingue tanquam ignis, sediq; supra singulos eorum*. Fire the chiefe of Elements, is for its actiuity and beauty so great a symbole of the diuinity, that diuers nations adored it for the true God; and in the old law God appeared for the most part in fire, as to Moyses in the burning bush, on the mount Sina, *Quasi ignis ardens in vertice montis*; so that in the 4. of Deuteronomie, he declareth to the people, that *Ignis consumens Dominus Deus tuus*; and almost all sacrifices were performed & accompanied with fire. But besides this, the holy Ghost would more especially appeare in fire, both to declare vnto vs his owne nature, which is a Notionall loue and charity betwixt the Father and Sonne; as also to expresse the effects of his presence in our soules, which is the heat & seruour of loue, that fire rowit, *Quem Christus venit mittere in terram, & quid vult nisi ut ardeat*. Next this fire was framed into tongues, first to cure the malady of that member, which as S. Iames sayth is *Vniuersitas iniquitatis, & inflammata à gehenna*; so that the fire of heauen may

may quell in vs the fire of hell. Secondly that the Apostles might haue fiery tongues to heat and inflame, the cold & stiff-frozē hearts of worldlings.

Conclude with this or the like exclamation. *O ignis sancte! quàm suauiter ardes! quàm secretè lues! quàm desiderantiè aduris! vè is qui ex te non ardent, qui per te non lucent.* Inflame this heart, rule and temper this tongue of mine.

7. Consider leuently, how *Repleti sunt omnes Spiritu S.* all filled to the brim, yet some had more then others, according to euery ones capacitie; more had the Apostles, then the disciples, and more the B. Virgin then all the rest. O what heart can conceiue or tongue expresse this their fullnes or repletion? their vnderstanding full of heavenly light; their will and breast full of flaming charitie towards God & their neighbours. *O mutatio dextera excelsi!* how rude & simple they were before, euen their birth and education doth sufficiently assure vs; neither had the three yeares conuersing vwith our Sauour much bettered the, so rude and dull they vvere: againe, how fearefull and cowardly they vvere, besides all vwhat had formerly past, euen the present cloystering vp therelues *Propter metum Iudeorum*, doth abundantly vvitness. But immediatly vpon the receiuing of the holy Ghost, their skill & know-  
ledge



ledge farte exceeded all the Plato's or Aristotles of the vworld: and Alexander's or Cesar's courage vvas a toy to theirs : for presently open fly the doores, and out fly they about the Citie, *Loquentes variis linguis magnalia Dei* : and loone after, *In omnem terram exiit sonus eorum*: & this their heat & seruour vvas so grear, that the people thought them drunke, or mad: & not vtruely, for being overcharged vvith this nevv vvine of the Spouse they must, like full vessells, either haue sudden vent, or burst.

Conclude to cry to heaven for one draught of this holy liquor: for till then hope not for strenght or vnderstanding: neuer more rely on thy ovvne ability, but vvholly on the guidance of the holy Ghost, *Sit ille tibi Pater, Magister, Sponsus*.

8. Consider eightly, how the diuine providence so ordered it, that there vv ere diuers then at Ierusalem *De omni natione quæ sub cælo est*: vvho as eye-vvitnesses should carry about the vworld the vvonders of this day : *Quare facta hæc vocæ*, or noyse of the vvind, *Conuenit multitudo, & mens confusa est*, every one hearing the Apostles speake their proper language : and here also according to the custome of the vworld, some layd they vv ere drunk : others laughed at them for simple and mad idiots: others more prudent layd, *Quidnam vult hoc esse?* every one according to his disposition

position and humour passing their censure; of what they vnderstood not: when S. Peter as head of the rest, standing vp for all, with a most manly courage and heauenly eloquence in such sort layd open vnto them the present mysterie, with the rest of our Sauour Iesus Christ; that forthwith he conuerted to the number of three thousand that very day; and soone after farre greater multitudes. O what ioy and testiuity was there both in heauen and earth, at this plencifull Harvest of poore soules! reioyce my soule and giue a thousand *Parabiens* to thy B. Sauour, his glorious Mother, Apostles, and new flocke of the Catholike and Christian Church: reioyce I say and.

Conclude to imitate the life & vertues of these primitive Christians, who were *Perseuerantes in doctrina Apostolorum, & communicatione fratribus panis & orationibus*: that is, in the doctrine of the Catholike Church, in the frequenting of the holy Sacraments, and deuotion of prayers.

### THE THIRD MEDITATION,

*Of the Mystery of the B. Trinity.*

1. **C**onsider first, how God is & can be but onely one in nature, essece, power, goodnes

& all other attributes: this faith teacheth vs, whē wee say, *Credo in unum Deū*; & againe, *Vnus Deus, una fides, unum Baptisma*. This also naturall reason convinceth; for first, that wee call and confesse to be God, *Quo maius aut perfectius cogitari non potest*; that is, who comprehendeth in himselfe all possible or imaginable perfections: but if wee admit but two onely, different & distinguished in nature, the one must haue some what which the other hath not, from which ariseth the distinction; and consequently neither can haue all perfections, nor be, *Quo maius cogitari non possit*; that is, God: wherefore to be truly God, he must be but onely one. Secondly, who is God, must be *Summus Legislator*, governing and swaying all at his will; *Supremus Iudex*, punishing & rewarding, the obseruers and breakers of his lawes; and *Finis ultimus omnium creaturarum*. But none of these could he be, were there any other equall to him; who hauing a different will, would make different lawes, and punish and reward differently from the former; so that whom one would punish, the other would seeke to reward; and so fall to jarres & diuisions; *Omne autem regnum in se diuisum desolabitur*: neither could either be our *Finis ultimus*, or *Omne bonum*, for that the other of them would haue somewhat *desiderabile*.

Conclude therefore to belieue and adore but

one onely God, *Vnum Deum & Patrem omnium,*  
*qui est super omnes*: direct all thy intentions and  
actions to this one supreme end and good: finally  
lament and pray for all poore infidells, who wan-  
der in the multiplicity of their owne fancies, *Sed*  
*Deum ignorantes.*

2. Consider secondly, that although God be  
one and the same in essence, yet he is as truly &  
really three in persons, Father, Sonne and holy  
Ghost. Here all vnderstanding is captivated *In*  
*obsequium fidei*; naturall reason findeth no footing  
for this myserie in nature, neither in causes, ef-  
fects, nor examples: for here is that most true,  
*Nemo nouit filium nisi Pater, neque Patrem nisi fi-*  
*lius, & cui voluerit filius revelare.* although this  
be so, yet reason raised once aboue her pitch by  
the light of faith, may glance at some seeming  
congruences and similitudes: and first, all perfe-  
ction is to be acknowledged in God, but not the  
least imperfection; therefore hee is one, for that  
is perfectiō, neither is he alone, for that is imper-  
fection; and hence he enioyeth plurality without  
diuersitie, that is, *Trinitatem in unitate*. Secondly  
wee find a shadow hereof in man himsele, who  
hath one soule with three distinct powers, vnder-  
standing, will, and memorie; some what resem-  
bling one nature in three distinct persons. Hark  
a litle to S. Bernard of the foure Trinities he

hath found out: *Est*, quoth he, *Trinitas à qua homo cecidit, Pater, Filius, & Spiritus sanctus; est Trinitas qua cecidit, intellectus, memoria, voluntas: & est Trinitas in quam ista cecidit; impotentia, ignorantia, & concupiscentia: & est Trinitas per quam Trinitas cadens, resurgit ad Trinitatem de qua cecidit; scilicet, fides, spes, charitas.*

Conclude to adore in the spirit of humilitie, what so farre surpasseth thy capacitie; reioyce at the incomprehensibilitie of thy God: lastly comfort thy selfe with an assured hope of seeing one day the secret of this mysterie, *Quando videbitur Deus Deorum in Sion.*

3. Consider thirdly the order and manner of the diuine Processions: the Father is, *Ingenitus à seipso, principium sine principio*; the Sonne is *genitus, principium à principio*; the holy Ghost is *procedens, spiratus à Patre & Filio*. For the Father with one indiuisible act of his vnderstanding comprehending his owne essence and being, formeth and produceth within himselfe a most perfect & compleate conceit and image of himselfe; and this is named and truely is, his onely Sonne, *Splendor gloria & figura substantiæ eius, verbum & sapientia Patris*. Next the Father with infinite loue affecteth and embraceth this his Sonne, neither can the Sonne doe lesse, then repay his Father with the like loue, hauing all what he is from him:



him: and so by this mutuall reflection of loue one vpon the other, they produce ioyntlie a perfect and notionall band of loue, called the holy Ghost, communicating vnto him their owne entire diuinity and essence. Neither doth this order of processions cause any inequalitye, or priority betwixt any of the diuine persons; for first, all hauing the same indiuiduall diuine nature, must haue also the same diuine attributes, indistinguished from the sayd nature; and so there can be no inequalitye: next the Father from all eternity knoweth himselfe, and from the same eternity produceth his Sonne: againe the Father & the Sonne from all eternity loue one the other, & so frō the same eternity produce the holy Ghost: but in eternity there can be no priority or posteriority of duration, therefore all are ioyntlie coeternall.

Conclude to imploy thy whole vnderstanding and will in the contemplation and loue of this most high and sacred mystery.

4. Consider fourthly the properties and notions of euery one of the diuine Persons. The first Person is called Father; *A quo amnis paternitas in celis & in terra nominatur*; who sayeth of himselfe by his Prophecie; *Nunquid ego, qui alios parere facio, ipse non paria?* & againe; *Filius meus es tu, ego hodie genui te*: to wit vchangeable hodie of Eter-

nitie: O who can contemplate either the incomprehensible manner of this generation, or the infinite loue he beareth his Eternall Sonne? The second person is called Sonne, *Vnigenitus qui à Patre procedit*: O how many wayes is he *Vnigenitus Patris*? first because he neither hath, nor can haue any other Soane, and this he hath without any mother, begotten solely of himselfe: secondly because he is not *Quomodocumque imago & figura Patris*, as other Sonnes are, but the same indiuiduall substance and being with his Father, which no other Sonne can be: thirdly because he is *Vnigenitus in sinu Patris*, that is, neuer departing from his Father, as others doe. but remaining allwayes intrinsically within his bosome; & so the onely beloued and onely ioy of his Father. The third person is called holy Ghost, proceeding from the mutuall loue of the Father & Sonne; and so the onely spirit and breathing of both: the onely *Sanctus* or holy, as proceeding by loue, the onely spring of all holynesse.

Conclude with all the ioy of thy soule for the blisse and essentiall content, that these three diuine Persons take in one the other: begge of the Father to adopt thee for his Sonne: of the Sonne to chuse thee for his brother: and of the holy Ghost, to be his spouse.

5. Consider fifthly the vvords of S. Iohn: *Tres sunt,*

*sunt, qui testimonium dant in calis. Pater, Verbum  
& Spiritus sanctus & hi tres unum sunt.* A three  
fold testimony hath the holy Trinity given of it  
selfe; the first in the Creation of the world, and  
especially of man, *Quem fecit ad imaginem & se-  
mitudinem suam;* in yvhom, as it yvere, he hath  
stamped an abridgement of himselfe. But the se-  
cond is yet more cleare and feeling, by his grace  
in the hearts of faithfull soules; *Qui credit in filium  
Dei, habet testimonium Dei in se;* ô vvhath signes  
or testimonies doth God impart to his beloved  
of his greatnes, lyvetnes and diuine beauties?  
ô how happy is that soule, yvhich can confi-  
dently say yvith the Apostle; *Spiritus ipse testimo-  
nium reddit spiritui nostro quod sumus filij Dei!*  
The third and last testimony is given and refer-  
ued for the blessed in heauen, *Ubi videbimus eum  
sicuti est; & hi tres unum sunt;* one and the same  
being; one and the same testimony in all the three  
wayes of creation, sanctification and glorifica-  
tion.

Conclude to comply with the second part of  
the text; *Et tres sunt qui testimonium dant in terra.  
spiritus, aqua & sanguis; & hi tres unum sunt.* that  
is, giue testimony and acknowledgement to  
God of thy duties and obligations to him, first  
by the spirit of loue and gratitude for all his be-  
nefits; next in the water of humility and thy

owne annihilation in presence of his greatnes & majesty: lastly in the bloud of penance and sorrow for all thy sinnes, with which thou hast displeased him: *Et hi tres unum sunt*; that is, to vnite and make thee one with thy Lord and God.

6. Consider sixthly, or draw rather & frame vnto thy selfe, to the imitation of these diuine processions, a method & forme of mentall prayer and contemplation. First God the Father comprehending his owne essence, produceth a most perfect conceit and image of himselfe, which neuer fadeth, but lieth euer in his breast & vnderstanding; so must wee first draw a proper & perfect image of our Lord God in our vnderstandings, and with all care & diligence preserue it fresh and entire. Next the Father and the Sonne louing one the other, produce the holy Ghost, the tie and knot of their loue; and he also euer remaineth vwithin them, without all change or separation; so must wee stirre vp vwithin our selues the affection of loue tovvards the diuine sweetnes and goodnes, whose image wee haue; and in these two acts of the vnderstanding and will consisteth all contemplation and prayer, the highest reach of Christian perfection: hence the Spouse saith: *Inueni quem diligit anima mea*, tovvit by contemplation: *Tenui eum*, tovvit by loue: *Nec dimittam*, because these acts should euere continue

tinue without the least interruption, that may be, our frailty and weaknes considered. Finally as the holy Ghost is the ioy, blisse and content of the Father and the Sonne: so from these two acts now mentioned, follow all the rest of inward ioy, peace, content, and whatsoever can make vs happy in this world.

Conclude to embrace this *Oium Marię*, if thou hast not yet begun it; and if so, take vp new courage in the prosecution of it: for belieue it, *Vnum est necessarium*, that is permanent and stable; all whatsoever else, *Transit & destruit vt aqua*. *Maria optimam partem elegit*.

## THE FOVRTH MEDITATION,

### *Of the Solemnity of Corpus Christi.*

1. **C**onsider first, those words of the Euangelist S. Iohn; *Iesus cum dilexisset suos qui erant in mundo, in finem dilexit eos*; that is, *Usque ad consummationem seculi*. The condition & property of true louers is, to be & liue alwayes with their beloued; and nothing is so sad and ynwelcome, as a heauy farewell and parting one from the other. Our sweetest Iesus, the truest and most refined louer that euer was, hauing liued with his disciples thirty three yeares; and finding it now most



necessary for their good to depart from them by his death and Ascension; opened and reuolued the deepest treasure of his wisdom to inuent a way, how notwithstanding to remaine with the really and personally to the end of the world; so to make his words good, *Ecce Ego vobiscum sum usque ad consummationem seculi*. This he performed by the institution of the most holy Sacrament of his precious body and blood; and by leaving power in the Priests of his Church to continue and doe the same to the end of the world. O loue (may I say so?) *Ultra terminos amoris!* O inuention, *Ultra limites sapientie?* to goe away, & yet remaine; to be absent, and yet neuer more prelent! O most diuine and sweet contradictions? diuine for the power, sweet for the manner, viz: of bread and wine, our daylie food, facill and e-nery where to be found, and not at Ierusalem only, or on mount Thabor, as in his life-time. Now wee need not lie at his feet in the house of the proud Pharisee, as poore Magdalen, but take him confidently vwith vs vnto our ovne homes, and there treat & discourse vwith him at our full.

Conclude, and begin to open thy heart, to entertaine thy loue. Inuent some vway how to remaine euer vwith him, & the vway is, a louing memory of him.

2 Consider secondly the vvords of Consecration; *Hoc est Corpus meum; hiccst Calix sanguinis mei.* By vvhich vvords are not onely signified or figured but also truly and really caused, and as I may say, produced vnder the *Species* or accidēts of bread and vvine, the true and naturall Body & Bloud of our Sauour Iesus Christ, God & Man; and this, not by peeces or parts, but vvholly & entirely vnder both and either of the kinds. Neither may vvee doubt or aske howv this is or can be done, no more than howv the heauens and all other creatures haue beē made of nothing; for such things as these are not *Obiectum rationis*, but *Mysterium fidei*, relying vpon the vnlimited power and truth, of our omnipotent God, *Cuius dicere, facere est; ipse dixit et facta sunt*: and no maruell; for if the vvords of men doe fully signifie the thing they aime at, grant but one degree more of perfection to the vvords of God, as in all reason vvee must, and vvee shall find, that his vvords doe also *Facere quod significant*. This being so, ponder the treasure thou hast found, tovvit all that is Iesus Christ; that is true God, and vvith him the vvhole Diuinity and the three Persons of Father, Sonne, and holy Ghost; as also true man that is, the fountaine and well-head of all grace & glorie: in brieft, *Omne bonum tuum creatum & increatum*, reduced and concentrated in-

to

to a point, fit for the narrowesse of our breast and soule.

Conclude with a most strong and lively act of faith, grounded first on thy owne humility, & next on the omnipotent word of thy Sauour; *Nil hoc verbo veritatis verius*. Neither let thy heart lie frozen before so great a fire of loue.

3. Consider thirdly somewhat more in particular the contents of this most B. Sacrament: first there is the exteriour and visible *Species* of bread and wine, thar is, the sole accidents and qualities of them without their substance; & this may be compared *Ad primum gradum Entis*, *cuius est esse tantum*. Next, there is the true flesh and bloud of Christ, framed by the holy Ghost and borne of the Virgin Mary; not visible, but hidden vnder the vailles of bread and wine: and these haue likenes to the second degree *Quorum est esse & viuere*. Next is that most pure and noble soule of our Sauour endowed with all the gifts of nature, grace, and glory: and this hath analogie to the third degree; *Quorum est esse, viuere, & sentire*, adding more ouer, *Intelligere per participationem*. Next is the Godhead or Deity, an eternall, immortall and subsistent being, the supreme and highest degree of *Purum intelligere*, to which noe degree of perfection or being can be added. And yet this is not all; for with the Deity cometh in-

sepa-

separably, first the sacred Person of the Sonne in an hypostaticall vnion to his humanity, and with him the Persons of the Father & holy Ghost *Per circumincessionem*: and all these visible onely to the eye of faith. *Ecce talis est dilectus meus, totus desiderabilis; & ipse est amicus meus, filia Ierusalem.*

Conclude with all the amazement of thy soule to see how the order of things is inuerted for thy sake: that whereas man & all things else were originally in God; now God and all things else are in the breast of man, *Per Iesum Christum qui est benedictus in sacula.*

4. Consider fourthly some circumstances that concurred in the Institution of this holy Sacrament; and first these two of the time and place, when and where it was instituted. The time was, *Pridie quàm pateretur, seu in ipsa nocte qua tradebatur.* O my soule behold thy sweetest Iesus beset and rounde with a double enemy, *Foris pugna, intus timores*; his heart overwhelmed with feare & anguish of the torments, ignominies and death now at hand: his enemies, the Priests and Princes of his people, nay Iudas his Apostle, all conspiring, contriuing and preparing for his death, euen then, vvhiles he is preparing for them and the vvhole vvhould a sweet and heauenly banquet of his ovvne precious bo-

dy and bloud, full of celestiaall sweetnes and delight: *Hac sola est illa charitas, quam aqua non potuerunt extinguere nec flumina obruere.* The second is the place, rowit *Canaculum grande stratum*, a parter large, spacious and adorned; a perfect type not onely of the holy Church, but also of every Christian soule, fit to entertaine her Saviour: she must be spacious as the heauens, *Dilatione charitatis*; she must be adorned *Supellectile omnium gratiarum*; then v vill her Spouse come *Et cenare cum illa*; then v vill he appeare to her *In noua resurrectione*; then v vill the holy Ghost descend vpo her, *Tanquam ignis*; then, *Mansionem in illa facient Pater, Filius, & Spiritus sanctus*,

Conclude to prepare thy soule in this sort, v when soeuer thou art to communicate; next, then to adhere v with more diligence and seruour to thy Saviour, v when either inuward temptations, or outuward afflictions shall most inuade thee; that thou maist say v with confidence; *Quis nos separabit à charitate Christi?*

5. Consider fithly howv our Saviour being set at table, *Accepit panem in sanctis ac venerabilibus manibus suis*; & *elevatis oculis in celum, gratias egit &c.* v where every action, and every motion is a new mystery: for first the taking of a loafe into his hands, nay both his hands, signifie h three things vnto vs; first that no lesse povver then his full  
 omni-



omnipotence vvas necessary for the vvorke he intended to doe; secondly that it vvas a gift of so one self vving liberality, that he could giue no more, and therefore it filled both his hands: thirdly that in this gift, he gaue vs *Omnes labores manuum suarum*; to vvithe the vvhole treasure of merits vvhich *In sudore vultus sui*, he had been gathering for vs the space of three & thirty yeares; all vvhich he put as sweet ingredients in this banquet. Againe he lifted vp his eyes to heauen, to let vs knowv that this *Panis* vvas *verè celestis*, & *descendens de celo*; not as the dry Manna of Moyses, that came onely from the lower cloudes; but as the true bread of Angells, nay of God himselfe: for on the table of glory and beatitnde, no other bread is set, then that of the diuine essence, really contained in the holy Eucharist: so that the common and daylie bread of God, Angells, & men is become one & the same. Thirdly *Gratias egit*: for vvhobut he was euer able to doe it sufficiently? yet that we might also doe it to our power he would haue it called *Eucharistia*, that is Thankes-giuing.

Conclude with all the thanks thy soule can yeeld to thy God & Sauour, and as he hath giue himselfe totally to thee, to returne him *Totum, pro toto*, thy body & soule and whatsoeuer thou hast; but let it be freely and frankely, as he hath done  
for

for thee; not as wee vse to doe, by halves as is  
 fraid to ouer-doe; *Hilarem enim datorem diligit  
 Deus.*

6. Consider sixthly, how, *Benedixit deditq; discipulis suis, dicens, comedite ex eo omnes, bibite ex eo omnes.* Our B. Sauour to giue a happy and prosperous beginning to the vse of so diuine a Sacrament, did eat and drinke first himselfe of the consecrat ed bread and cup: reioyce my soule, that once at least it hath been receiued & treated equally to it's worth and dignitie. Then he communicated all his Apostles, euen to Iudas the Traitor: ô what nevv light, vvhath nevv heat in their breasts, did these poore men fee! vvvith vvhath reuerence, deuotion and humility did they receiue & vvelcome their beloued master in their hearts! ô howv did S. Peter cry out, *Tu es Christus Filius Dei viui?* and howv did the beloued disciple melt away in the loue of Iesus, novv, *Vice versa, recumbentis super pectus eius!* Onely the most vvnhappy of men, Iudas, remained blind, frozen nay more hardened and obdurate than before, and vvvent presently forth to perfect his vvicked treason: ô my soule, *Vide paris sumptionis, quàm sit dispar exitus;* and learne hence, that although our Sauour exclude none, not the greatest sinners in the vvorld, from this banquet; but saith to all sorts, *Comedite & bibite ex eo omnes;* yet, according  
 to

to his Apostle, *Qui manducat & bibit indigne, indignum sibi manducat & bibit.*

Conclude therefore, when thou goest to this holy Sacrament, to search and cleanse all the corners of thy heart, least any Traitor lie hidden there: and then come with confidence of a kind welcome, and a most loving entertainment from the Master of the banquet; for *Delicia eius sunt esse cum filiis hominum.*

## THE FIFTH MEDITATION,

*Of the Use and fruits of the holy Eucharist.*

1. **C**onsider first, how as by Baptisme wee receive our spirituall being and generation, & by Confirmation our full growth & increase; so by the holy Eucharist, our spirituall food & nourishment. The two first are but once received, because our being or generation is but one; & augmentation ceaseth after wee arrive to our full pitch and growth: but *Nutritio durat tota tempore vite*, and by consequence so must the use of this most B. Sacrament. Now as in our corporall nourishment, wee find first the food or aliment, next the body that receiveth it as is fed by it, and thirdly the *Calor naturalis*, by which the

B b

hous

*p*

nourishment is perfected and compleated: so in this our spirituall nutrition wee find, first our heauenly food, the precious body and bloud of the Sonne of God; next our poore, feeble and hungry soule; thirdly that *Calor celestis*, the pure and ardent loue of God; by which this most sweet and celestiall nourishment is brought to perfection: for our spirituall life and perfection consisting in the vniō with our God & Sauour, & loue being our onely knot and tie with God, it followeth, that our spirituall life and increase of perfection consisteth and wholly dependeth of loue. Finally as *Calor naturalis* doth conuert the aliment into the substance of our body, and is it selfe also conserued and somented with the same food; so this sweet heat of loue doth not onely perfect our spirituall nutrition; but is it selfe thereby most of all fed and increased; *Nihil enim magis inflamat amorem quàm presentia Christi realis*; and this new feruour or increase of loue is the proper effect of this holy Sacrament.

Conclude to preserve in thy soule this precious heat of loue, without which this holy Sacrament hath small operation: and thanke thy Sauour for his loue, in giuing no lesse then himselfe to be thy soule's food.

2. Consider secondly the difference betwixt corporall and spirituall nutrition; for in corporall

all nutrition the *Color naturalis* doth charge & convert the food and aliment into the being and substance of the body, that receiveth it; but in the spiritual nutrition it happeneth contrariwise, that the soule, which is nourished, is changed & converted into the food, she receiveth: and the reason of this is, because love, which here is *Color nutritivus*, hath this nature, *Virescentem amantem mutat et transformet in rem amantem*; so that, to whom soever wee giue or confer our love, wee transfer therewith to the same our heart, our will, our soule; and all that wee are or haue, is totally giuen vp to our beloved. See the, O Christian soule, the happy change, thou makest in receiuing thy Saviour with love; where, *Exuendo veterem hominem cum actibus suis, vere induis Christum*, putting off thy ill habits and affectiōs to sinne & all terrene and wordly drosse; thou art wholly converted into the likenes and forme of Iesus Christ; so that thou mayst well say with his Apostle; *Vino Ego, iam non ego; vinum vero in me Christus. O Sacramentum amoris & charitatis!* what can there want in this banquet, where *Summum bonum* is the meat and drinke; vwhere a poore yet humble soule is the guest; vwhere diuine love, sent downe from the breast of the holy Ghost, is the Stevard or rather the cooke that dresseth & layceth all according to our palate?



Conclude two things; the first is, to cleanse thy soule of all cold, hard, or tepid affections; they hinder all good digestion: the next is, to warme and mollifie before hand the vessell of thy heart with the fire of loue: this done, feare not, thy food shall doe thee good, *Vines, viues & non moriens.*

3. Consider thirdly, how the conuersion of the bread and wine into the body and bloud of Christ, is a most cleare signe and type, how a Christian soule by the vse of this Sacrament is conuerted into the very soule & diuinity of Christ. For first, as the bread and wine is substantially and totally conuerted into the body & bloud, so as nothing of them remaineth vchanged: even so a Christian soule is totally conuerted into her Sauour, her heart into his heart, her will into his will, nothing now remaining of her proper will, proper loue, proper sense; but all changed into his will, loue and sense: a happy & blessed transubstantiation. Secondly as the substance of the bread and wine being changed, there remaineth yet the outward appearance of both as formerly; so, though the inward substance & affections of our soule be changed into Christ, yet outwardly wee appeare as other men, by our corporall conuersation with them. Thirdly as the bread and wine are dignified & exalted by their conuer-

conversion the most that may be; for what greater dignity in heaven or earth, then to be really changed into the most glorious and immortall body and blood of Iesus Christ, true God & man? so a deuout soule signified by the blood, and it's body also, signified by the bread, receiue the greatest dignity that can be imagined; the body is made most pure, chaste and subiect to the soule; & the soule is as it were wholly deified in Christ and so the whole man is raised to the highest degree & steppe of perfection in this world.

Conclude to open all the veines, that is, powers of thy soule, that this thy conversion and vnion vwith Christ may be compleat and entire; and this cannot be otherwise done, than by the heat of loue and deuotion towards this diuine Sacrament.

4. Consider fourthly, howv the other Sacraments, as for example Baptisme and Confirmation, are no longer Sacraments, than they are applying and performing; but the holy Eucharist is, as I may say, a stāding & permanēt Sacramēt, vwhether it be receiued or no. The first reason of this, no doubt, is, to signifie vnto vs, that the other Sacraments are onely as chānells & brookes, by vvhich Gods grace is deriued into our soules, and so haue their effects no lōger thē they are in running & flowing; but the holy Eucharist is as a

ſtāding Oceā, ſoūtaine or vvell-head of all graces & perfectiones *Complementū charitatis*, containing in it ſelfe Ieſus Chriſt; God and man, *De cuius plenitudine accipimus omnes*. The ſecond reaſon is, becauſe in this Sacrament more eſpecially than in others, our ſoules are conuerted into Chriſt and vnited vvith him; now vvhereas this conuerſion and vnion is perfected by the heat of loue and deuotion, it is moſt requiſite, that our deuotion be vvarmed, and our loue quickened before vvee come to the receiuing of it; that ſo our ſpiritual ſeſection and nourishment may be more full and ample: vvhiſh loue and deuotion of ours can haue no ſweeter motive, nor obiect more inflaming, than is the reall and permanent preſence of our moſt louing Ieſus, the moſt true friend & tender ſpouſe of our ſoules, that euer vvvas; vvhoſe ſaying vvvas; *Ignem veni mittere in terram, & quid volo niſi vt ardeat*.

Conclude as oft as thou comest to holy Communion, to vvarme thy ſoule firſt at the preſence of this great fire, by pondering the great myſteries contained therein; but moſt of all the loue and ſweetnes of him that ſtands there expecting and inuſting thee, vvith; *Veni ſponſa mea, aſcende in palmam & apprehende fructus eius*.

5. Conſider ritally for the complement of all Chriſtian perfection, that this holy Sacrament  
doth

doth not onely containe and signifye the naturall body of Christ; but also his mysticall one, of vyhich he is the head, and the faithfull are his members: hence it followveth, that vyho soe receiveth this Sacrament, is vnited by loue, not opely to Christ, as hitherto hath been considered, but also vvith all good Christians in the perfect bond of charity, louing euery one as himselfe, and vvee knowv that *In duobus his tota lex pendet*; to loue God aboue all things, and our neighbour as our selues. This is clearely signified in the composition of the materialls of this Sacrament: for of many graines of vvheat is made one loafe of bread, and of many grapes one cup of vvine: so likewise of many Christians one society in Christ, and one mysticall body: vvhere the knot and tie is no other then true heavenly loue, vuniting all to Christ, as members to the head, and euery one to an other as members of the same vvhole vnder the selfe same head: hence is the participation of this Sacramēt called *Communio, quasi communis vnio membrorum cum Capite & inter se. Est itaque hoc Sacramentum imago, signum, mysterium, vnitatis, pacis, concordie, amicitie & vera fraternitatis: Sacramentum omnis dulcedinis, omnis bonitatis, perfectionis & virtutis Christiane.*

Conclude first vvith most humble and hearty

thanks to thy Saviour for so sweet an antidote against that common canker of our corrupted nature, hatred and enuy of one an other: next conceiue in thy breast an ardent desire of this double-branched loue of God and thy neighbour: neuer approach to this holy banquet without it, least thy sad lot be, *Encl in tenebras exteriores.*

6. Consider sixthly, how *Ex carne & anima fit homo, sed caro est propter animam*; for the soule cannot here subsist and liue without flesh and blood, as the saying is: ponder therefore the different fruit shee reapeth by her vnion & fellowship with the flesh of our first Father Adam, from what shee enioyeth by the vnion with the flesh and body of Christ. Shee hath a double vnion with the flesh of Adam; the first is naturall *In compassione socius*; and hence shee reapeth that bitter wormewood of originall sinne, *Semen mortis eterni*; together with the stinging nettles of concupiscence and passion, *Fomes peccati*: the other vnion with the same flesh is voluntary, by delighting & consenting to the lustfull and beastly acts of such a corruptible flesh. But the vnion that a soule hath with the flesh of Christ, can onely be voluntary & free, not naturall; yet such, as fills and penetrates the pores of the soule farre more than doth that of nature. By this vnion doth the soule enioy all the graces and priuiledge, which

wee



wee haue hitherto considered: o what comparison is there between these two fleshes of Adam & Christ? that is the flesh of a sinnefull creature, this of the naturall Sonne of God: that generated in a most beastly manner; this in the most chrysell wombe of a virgin, by the hand of the holy Ghost: that a killing and all-damning flesh; this a healing, viuiſiſeating and ſauing flesh: from that finally comes *Omne malum*, from this *Omne bonum*.

Conclude to bid adieu to old Adam *Et concupiscentiis eius*; and to vnite thy soule to the flesh & body of Iesus Christ thy second and ſauing Adam: make vp this happy marriage with humility, purity and loue: let this be thy *Triplex nodus* or loue knot, which no force or malice shall euer diſſolue.

7. Consider ſeuenthly, how there are in all but two prime bodyes or fleshes, to wit that of Adā & that of Christ, most opposite one to the other, both in themſelues & in their effects: the flesh of Adam, like ſeed ſowred in a field, cauſeth firſt the diuiſion & naturall multiplicity of ſoules; for according to the diſtinction of bodyes doth God create diſtinct ſoules: next by being corrupted in it ſelfe, it cauſeth corruption in our ſoules, firſt that vvhich yvee call original; next, that vvhich yvee call concupiſcence

or passion, frō whence besides other vices, floweth that common discord, hatred and enmity, wee beare one to an other : hence spring those two so much to be lamented diuisions, the one from God by sinne, the other from our neighbour by hatred; and consequently all the euills, wee groan vnder; for all which wee are beholden to the flesh of our first Adam. But on the contrary the most pure and celestiall flesh of Christ, remaineth euer one, without any diuision or multiplicity : and so is able according to the vnion, our soules can haue with it, (which is onely that of will and affection, not that of nature) to reduce them all to a perfect vnity & identiry both with God and among themselues; with God, because all are vnited to Christ, our true God; amōg themselues, because all meet in that common vnion with the flesh of Christ, which is the vniō of loue and mutuall charity, *Apex & cumulus omnis boni.*

Conclude to renounce for euer the vicious vnion thou hast hitherto had with the rotten flesh of Adam; and combine thy soule, of her selfe immortall, to the pure and immortall flesh of thy Sauour; whose fellowship thou wilt find farre more sweet and delightfull.

8. Consider eightly this *Granum sinapis*, this little flesh of our Sauour to what bignesse it groweth

groweth & increaseth; *Ita ut fiat arbor & volucres  
celi habuent in ramis eius*, that is, pious & deuout  
soules, may altogether by the vnion of loue feed  
and be satisfied with so heavenly food. The first  
vnion therefore which is made, is with the flesh  
and blood of Christ, now glorious, immortall &  
viuificalls; but because his soule, the most glorious  
creature that euer was, is by its naturall vnion  
conioyned to his flesh and blood, the next vnion  
of a deuout soule is with the radiant & Desiricall  
soule of Christ. Againe, the second Person of the  
B. Trinity together with the Diuine nature is by  
hypostaticall vnion euer vnited to his body and  
soule; and by consequence the deuout soule also  
must be vnited to the same Person and Diuinity:  
finally because wheresoener the diuine nature be  
with any one of the Persons, there the other two  
must also be; it followeth that the pious soule en-  
ioyeth also the other two Persons, that is the  
whole B. Trinity: and all this by the first & im-  
mediate vnion, shee hath with the flesh of Christ.  
O happy creature, that can scale so easilie this Ia-  
cobs ladder; *In cuius summitate Deus consistit*; and  
mount this height of Tabor, *Ibiq, caput inter nu-  
bila condere!*

Conclude whensoever thou appearest before  
this Arke of the Testament, to prostrate thy soule  
in adoration before such high and hidden myste-  
ries;

ries; and whensoever thou communicatest, moue thy soule with all speed and swiftnes of loue thorough all these degrees of vnions, till thou come to the top of Sion, *Vbi Dominus videt & videtur.*

## THE SIXTH MEDITATION.

*Of the holy Eucharist, as it is a Sacrifice.*

1. **C**onsider first, how a Sacrifice is an oblation of some pleasing thing offered to God Almighty, by which wee reuerence and worship his supreme excellency & Maiesty. The passion and death of our Saviour Christ was a perfect sacrifice, most pleasing to God, and fully satisfactory for all the sinnes of the world; but that is passed and gone, though the vertue and efficacy thereof remaine for euer, because Christ rose againe, *Et uiuit Sacerdos in eternum secundum ordinem Melchisedech*: now, as things passed haue no other being or permanence than that of memory and representation; so the passion of our Saviour remaineth with vs in a pious memory onely, and *In re aliqua eiusdem representatiua*; and this must be also *Sacrificium memoriale*, an oblation pleasing to God, and satisfactory for our sinnes; by which wee performe our homage to the diuinity, and really apply vnto our selues  
the

the whole treasure of Christ's merits. But behold now and admire the sweetness of our Iesus; ô mellifluous Saviour! he will have nothing be this sacrifice but himselfe and his owne reall presēce; for he knew, that nothing could so please his Father, as himselfe; nothing so satisfie for vs, as himselfe; nothing so preserve among vs his death & passio as his ever reall presēce with vs in the holy Eucharist, which so is become our daylie sacrifice *Et memoriale sempiternum.*

Conclude with most humble thanks to thy Iesus, and begin now to offer him to his Eternal Father, after an other sort of devotion than hitherto thou hast done: learne also of him, to performe all thy duties: to God by thy selfe, and not to shuffle them of to others.

2. Consider secondly those words of Christ; *Hæc facite in meam commemorationem*; that is, in memory of my death and passion: hence it is that although the Sacrament be but one, yet in the Masse, the bloud and body are consecrated a part, each one by it selfe; not so that one remaineth really separated from the other, for *In sanguine est & corpus & in corpore sanguis, & utrobique iustus Christus*: but so, as by consecration they are repesented apart, to expresse how the death of our Saviour being violent, consisted *in separationne corporis & sanguinis*, that is, *Anima, quia ani-*



*ma in sanguine est.* Now as by the consecration of his body and bloud apart are exprest substantially the passion & death of Christ; so by the other ceremonies of the holy Masse are represented the circumstances of his passion; as by the holy vestments of the Priest, his Crosse, foolscap, bands &c. by the Offertory, his free oblation, he made of himselfe to his heauenly Father; by the many Crosses the Priest maketh, his woundes, scourging and crowning; by the mixture of water with wine, the bloud and vwater that fflowed from his side &c. O how our most louing Iesus desireth to liue vvith vs, & be in euer in our hearts and memory! and vvhy, thinke you, but for our onely good as vvell knowving, how much it importeth our saluation, not to forget our Sauour?

Conclude to carry euer his death and passion before thine eyes, but especially vvhen thou hearest Masse behold him (and it is no fiction) mourning on the Crosse, bleeding and dying for thee; belieue it, this is the onely vvay to repay, if possible, some drammes of that loue, he hath shewed thee.

3. Consider thirdly, that as our Sauour came not onely to redeem vs out of the Devils flauery, but also by his doctrine & example to teach vs the vvay to heauen; so in this holy Sacrament &

& Sacrifice he renevveth not onely the memory of his death and passion, but also the example of all his herpicke vertues; and so neuer cealeth to inculcate vnto vs thote his yvords: *Exemplum dedi vobis, ut quemadmodum Ego feci, & vos faciant.* Knowv therefore that vvhensoever his precious body and bloud is offered vpon the Altar to his Eternall Father, there is ioyntly represented first, his infinite zeale and seruour of his Father's honour & glory, together vvith his vvonderfull obedience to all his commands: next his strange loue to man, for vvhom he vvould ioyntly dye, and yet not depart from him: no loue yet euer reached hitherto; other louers desire to be allvvayes vvith their beloued, and at last the utmost, they can doe, is to dye for them & so leave them for euer: but to dy and yet remaine, *Primum est amoris Christi, non dabitur alicui.* Thirdly are represented for mans example his purity, sweetnes and humility: and so dayly he cryeth vnto vs; *Discue à me, quia mitis sum & humilis corde:* O my soule, heare and learne this daylie lesse of humility & meeknes towards thy neighbour, *Et inuenies requiem animę tuę.*

Conclude as oft as thou dost communicate, or heare masse, to refresh thy soule with the memory of thete thy Saujours vertues: so shalt thou the better imitate daylie his loue to God & man, his  
obe-

obedience, his humility &c.

4. Consider fourthly, how this holy Sacrifice hath three speciall and proper effects: the first is that of a plenary satisfaction for all the sinnes of the world; no lesse then had the very death and passion of Christ: the second is that of impetration or obtaining of all sort of benefits frō God, both temporall and eternall; both corporall and spirituall, for our selues and all others: the third, but the first in acceptance and esteem with God, is the effect of *Gratiarum actio*, or thanks-giuing for all the benefits receiued of his diuine liberality; hence is this sacrifice called *Eucharistia*, that is, *Bona gratia*, or *Gratiarum actio*: Our sweetest Iesus knew very well, that nothing was more acceptable to his heavenly Father, nor more profitable to vs, then an humble gratitude for his blessings; for gratitude alone doth keepe, as I may say, Gods hands open, and our soules most capable of new bounties: but seeing againe and pitying our case, as hauing of our selues nothing, but sheep, calues and other such trifles to lay on our Altars; poore trash, God knowes, if vvee consider either the benefactor or his benefits; to remedy this, and to take this shame out of our faces, Iesus himselte wvould be our sacrifice, our *Oblatio pacifica & munda*, in thanks-giuing, not onely for all other benefits vvhatsoeuer, but also for it selfe

## The fourth Chapter.

461

selfe, the greatest of all, *Et memoria omnium mirabilium Dei.*

Conclude to make good vse of so rich treasures: offer daylie for all these three ends, but most of all in thanks-giuing; but let thy heart and soule goe with thy oblation; *Vi respiciat Deus ad Abel & munus suum.*

5. Consider fifthly, & take at once a view of all what hath hitherto been sayd of this diuine mystery; and all may be reduced to three heads, according to the threefold obligation wee haue to God; our neighbour, and our selues: our duty to God consisteth in honouring and worshipping him; and this, wee haue seen, is done more by the offering of the holy Eucharist; than if heauen & earth were ioined in one holocauste an hundred times ouer; and so it is called *Sacrificium oblationis, purum, placidum & placatum.* Our duty towards our neighbour consisteth in loue, vnion and charity with him; and for this, there is no such *Phylirum*; no such loue-cate; as this heavenly banquet; *Sacramentum Communionis, cordium unitum, odiorum expulsum.* Our obligatiō to our selues consisteth in our spirituall health, nourture, and vigour; and what food, I pray, can procure vs this, like to the body and blood of the Sonne of God? *Vitificum refectiois, ne deficiamus in via.* O most mil-

1402 The third Part, the fourth Chapter.

lissuous Iesu! what more could thy wisdom  
inuent, thy power performe, or thy goodnesse  
poure vpon vs? O wordlings, come hither a while,  
*Videte & gustate quam suavis est Dominus Iesus.*

Conclude thou also with a threefold resolu-  
tion; the first, to offer daylie this holy Sacrifice  
to the honour of God: the second, to keep vniō  
& charity with thy neighbour; and the third, to  
giue thy soule her daylie allowance of this bea-  
uenly bread, at least in desire and spirit. Finally  
to come euer with the fire of loue in thy bosome,  
*Quia neque sine igne fit holocaustum, neque nutritio  
sine calore.*





THE FIRST CHAPTER

# FOURTH PART

## OTHER MEDITATIONS belonging to the Vnitue vway.

**A**Ll Christians know and in generall  
 rearmes most willingly acknowledge,  
 that they are bound by the lawes of  
 nature and of Grace, to loue their Lord  
 God aboue all things; to feare & honour him; to  
 belieue and trust in him; and finally to prayse,  
 glorifie & exalt his name aboue all; that therefore  
 so reall obligations of man vanish not away in  
 lip-language, but be reduced into a reall and sin-  
 cere practice, as they ought; these following  
 Meditations shall giue the true grounds, motives  
 & fruits of all and euery one.

## THE FIRST CHAPTER.

*Of the obligation of loue, which Man  
oweth to his God.*

**T**He motives wee haue to loue God a-  
boue all other things, are three: the first,  
his owne worth, beauty and perfectiō,  
the object of loue: the second, the infinite bene-  
fits wee alwayes receiue from his gracious hands:  
the third, the franke, free and bounteous loue,  
which he discouereth in the benefits he bestow-  
eth: all these wee haue particularly considered in  
the last part, and in the life of Christ. Now there-  
fore wee will onely apply these motives to man,  
and shew that they concerne and oblige him,  
more than all other creatures; euen in those be-  
nefits which are common to both,

THE

THE FIRST MEDITATION.

*How farre man is obliged to God, for him-  
selfe and all other creatures.*

**C**onsider first, how man excelleth all other creatures from the heauens downeward, not onely in that he hath an higher degree of being or perfection than they haue; but also that he alone seeth, vnderstandeth, and knoweth, what, and from whom, and to what end, both he and they haue whatsoeuer they enjoy; which none of all the other creatures doe vnderstand or know. Out of this follow foure degrees of mans excellency aboue other creatures, worthy of our consideration: the first is, that man onely knoweth & clearly perceiueth both the gifts and perfections he hath in himselfe, & also those of all other creatures besides: the second, that he onely knoweth, that, vwhat he hath in himselfe, he hath not from himselfe; the like of other creatures, that they haue nothing from themselves, nor yet from Man; but that both haue receiued all from an higher Lord and Benefactor; and this none of them know. The third, that he alone can seeke out, find and know this so good

and liberall a Lord, which none of the rest can doe. The fourth; that he alone, having found this Lord, can remaine euer with him, offer him due thanks and gratitude; and finally, by loue make him his friend and perpetuall companion, which none of the other creatures can euer reach vnto.

Conclude to open at length thy eyes to see & ponder these great priuiledges thou enjoyest aboue other creatures: next, to be euer most humbly gratefull to thy Creatour for them.

2. Consider secondly, that to find out the iust measure of obligation, that followeth in man out of the prerogatiue of knowledge vvhich he hath aboue other creatures, wee may pōder these three heads or motives; to wit, the benefactor, the benefit, and the Receiver: for according to the greatnes of the benefit, the franknes of the giuer, and the necessity of the Receiver, doth increase proportionally the greatnes of the obligation, when and where it is knowne and vnderstood. To begin therefore with the greatnes of the benefit receiued, wee find it twofold; the first is, that of the creation of the whole world and of all creatures in it; the next is, what God hath bestowed vpon man in himselfe. First therefore consider all the degrees of perfection dispersed throughout the whole world from the lowest to the highest; and

and wee shall find man onely and alone bound to God for them all; and that for two reasons; the one, because God having made all for his owne honour and glory, and the creatures not being able to pay him that tribute as not knowing either vvhhat they haue or from vvhō they haue it, as mā doth; it followveth that man onely is bound to thanke him for all; againe, all vvhhat the creatures haue, they haue it more for the seruice of man than for themselves; *Omnia enim propter hominem*, if so, then man surely is more, nay onely bound to God for vvhhat the creatures haue onely for his vse.

Conclude to make a right vse of thy dominio ouer the creatures, that is, order then so to thy ovvne cōmodity, as thou direct vvitball both the & thy selfe to the honour of God the giuer.

3. Consider thirdly more in particular, how all creatures are seruiceable and subiect to man, according to that, *Omnia subiecisti sub pedibus eius*. Man consisteth of body and soule: first therefore for his body and present mortall being, looke about thee, & see all conspiring to thy subsistēce & seruice; some as altogether necessary for thy being, others for thy profit, others for thy recreation and delight, others for thy instruction and example; finally, all so absolutely for thee, that thou canst haue no being vvithout them; nor they



any being at all, vvere it not to conserue & cherish thy being. O man, make vse here a little of the talent of knowylledge thou hast aboue them; and thou shalt perceiue one generall cry or voyce of them all to man: *Accipe*, *Redde*: receiue, enjoy & make vse at thy pleasure of the seruice & homage, vvee offer thee; but then, *Redde debitum*, repay thou the tribute of gratitude; not to vs; for vvhæt vvee doe is of force and necessity, and so not vworth thanks; but there aboue to him, vvho most freely and frankly hath bestowed vs and our seruices vpon thee. The Master is onely obliged to be thankfull, for vvhæt another bestovveth on his seruants, because vvhæt is done to them is for his onely respect and seruice.

Conclude neuer to rest thy affection on the creatures, thy seruants; but let thy eye & heart euer bend vppvvard to the first source and spring of all: and resolue to imitate, not the muddy hog, but the thankfull hen, lifting vp her head to heaven for euery drop of vvater she drinketh.

4. Consider fourthly, how the rest of Creatures present also to the soule of Man most eminent seruices and commodities: vvee may reduce the to two heads, the one of learning or knowylledge, the other of ioy and content. For the first, vvee find by experience, that all our science and knowylledge in this vvorld; vvwhether speculative

or practicall, is drawne from the natures and qualities of creatures : and aboute all, that knowledge and feeling wee haue of our greatest God and his perfections, whence haue wee it, but from the contemplation of Creatures, mounting by little and little from these low valleys, to the top and *Non plus ultra* of that incomprehensible Majesty? Hence followeth the second spring of ioy and content, which our soule cannot but conceiue, when she considereth, first, the great dignity and excellency, she is possessed of aboute all other creatures; next, the noblenesse of her last end and *Summum bonum*, as not consisting in the muddy delights common to brute beasts; but in the radiant splendours of the Divinity: and lastly the great esteeme her Creatour hath of her, in ordaining all creatures to her sole seruice and delight; so that the vastnes, beauty and light of the heauens, the earth & sea with all that's in them, had neuer been but onely for man.

Conclude to calculate and cast vp, if thou art able, the greatnesse of thy obligation to thy most bountifull Creatour: and thou wilt find it in the extension equall to heauen & earth; but in the weight and measure correspondent to the loue and esteeme thy Creatour hath of thee, which is infinite.

5. Consider fifthly, how if this greater world

created for man, draw such an obligation vpon him, what shall wee thinke, his owne Microcosme will doe, so rare an abridgemēt of his wonders, so compleat a modell of the Diuinity it selfe? Obserue first the rare structure of his body, the statelines, the proportion of euery member, more then Geometrical; the beauty of his face, the maiesty of his forehead, the splendour of his eyes, the eloquence of his tongue &c. next, the three degrees of being, life and sense, how they are in another sort dignified in him *Per coniunctionem ad partem superiorem*, than in other common creatures. But of his soule, spirituall, immortall, diuine, what can be sayd or thought? who, like an absolute Queen and Empresse, sitting in the royall seat of her Vnderstanding & Will, commandeth not onely the outward world, but also her domestick family both of the vegetatiue and sensitiue part, with that soueraignty as none but God hath greater. O ponder a little the Eagle eye of her Vnderstanding; the yncontrollable *Velle* and *Nolle* of her will: finally, how all creatures are ioined to man, & man to God by these two powers; so that man alone is the *Nexus* and *Vinculum* of all created & increated being.

Conclude with astonishmēt of all thy powers, to see what thou hast receiued; then resolute not to stoope thy soule to any creature, vnlesse it

be

he to raise and returne it in an oblation of gratitude to thy Creatour: ô let not thy free will be enhrall'd by any, but by the loue of thy God.

6. Consider sixthly the condition and nature of the Benefactour, who hath bestowed all the world on man, and man on himselfe: and thou shalt find the first roote and origin of all to have been noe other, than his pure loue, magnanimity, and naturall liberality; ô who can fathom all the dimensions of this all-actiue, and all-producing Loue? if wee looke on it's substance, it is God himselfe, euery way infinite and immense; if on it's duration, it reacheth *Ab eterno in aeternum*: if on it's extension and circumference, it graspeth the whole, both greater and lesser world; finally all that can be called *Ens creatum*, are but effects, signes, and small streames of this Ocean. If wee reflect on the nature of this diuine flame, it is most pure, sincere, and liberall; no precedent motiue could raise it; being in it selfe before all things; no hope of proper interest could draw it's intention, being in it selfe *Ens independens nec indigens aliquo*. Finally; obserue the order of it's progresse; it first began with man, and fetching a compasse thorough all other creatures cometh with them all back againe to Man; placing man onely *Principium & finis* of all his wonders. Behold at length, ô Man, to what an height thy obli-

bligation is mounted as high as the Godhead itselfe; then tell me, *Quomodo retribues Domino?*

Conclude with an humble and perfect gratitude, to close vp the circle which God hath begun; that is, as he by loue hath made all creatures for thee, and thee the Lord and *Gran Señor* of them all, so resolueth thou to returne both them and thy selfe by loue and gratitude to the honour of thy Creatour.

7. Consider leaue nethly the poore and low condition of the Receiver; that is of Man. To doe a courtesie for one that stands in small need of it, may be kindly accepted for the good will of the giuer onely, but otherwise not much esteemed; which yet, were the receiuer in necessity of it, would deserue another sort of respect and gratitude. So then it is, God the giuer is no way bound, but most frankly and freely giueth what & where he pleaseth; but poore man standeth in such extreame necessity, first of hauing, & then of keeping what he hath; that, as at first he is *Prorsus nihil*, meere nothing, without the bounty of his benefactor; so would he without the same continuall influence and conseruation soone returne & vanish into his former nothing. Bee not therefore obstinately blind. O Man but see & acknowledge this thy fundamentall duty & obligation, ingrafted in thy very being, and written in the  
booke



booke of Nature; to which the whole vniuerse and all creatures giue testimony, that *Ex parte Dei* all is a free and liberall donatiue; but *Ex parte tua*, all is a meere and pure necessity, as well what thou art in thy selfe, as what thou enioyest from the rest of creatures: lift not then any more thy head against God, with those vngratefull viipers who say, at least in their hearts, *Manus nostra excelsa, & non Dominus fecit haec omnia*: but rather

Conclude most humbly with, *Omnia fecisti in nobis Domine*; and so settle once for all in thy heart a true and rationall feeling of thy duty to God, for the whole world and thy selfe: the onely motiue to perpetuall gratitude, & the onely antidote against pride,

## THE SECOND MEDITATION.

*What Man is bound to returne to God for all his benefites; to vvic, Loue.*

I. **C**onsider first, how hauing evidently concluded the obligation and debt of man towards God for all his benefites receiued, it followeth now to seeke out, what it is that Man is bound by the lavy of gratitude to returne vnto him,

him, in recompence and requitall for all; for sure it is, that, yvhereas an obligation requireth a retribution, at least of gratitude, Man being so much obliged and knowing himselfe to be so, must of necessity have somevvhat vvherevvith, in some proportion at least, to satisfie his Creatour; for othervvise, both the obligation vvould be void & of none effect; and man vvould live in continuall anguish, as knowing himselfe most obliged, and yet no vvay able to shew himselfe gratefull. Againe, it is certaine, that vvhat he returneth must be a thing of his owne; and, as vvee say, his proper stock; that is, in his owne free power, disposing and command; othervvise it vvould not be a free offer, nor acceptable to his Lord: vvhat thing then must this be? it cannot be this outward vvorld, nor any of the creatures in it; for these may by violence be taken and vvrested from him, and so not freely at his disposall; the same may be said of his body and all his members, nay the same of his soule and all her inferiour senses: onely therefore his *Liberum arbitriu* or free vvill, can by no force be taken from him, that is, *Ipsa* *inuito* subjected to any command; vvhole first act and, as I may say, eldest daughter being Love, this is the Ievvell or Orientall pearle vvich man may and must offer in gratitude to his God.

Conclude vvith thanks to God, for the find-  
ing

ing a Iervell so acceptable vnto him; and begin from henceforth to make the daylie offering of Loue vnto him; but see that it be entire and sincere.

2. Consider secondly the vworth and value of Loue in the sight of God, & how vwell he resteth content and satisfied therevwith. First, Loue *Per se & sine omni alio* is euer pleasing and acceptable; in so much, that noe man, how rich and full soeuer, refuseth to accept and embrace any mā's loue that shall be sincerely offered him; nay, whatsoeuer is offered vwithout loue or the appearance thereof, is no vway gratefull or acceptable to any man. Secondly, the gift of loue is onely free, franke and liberall, and all other gifts are styled so, onely frō the loue & good vwill, vwith which they are presented. Thirdly, all those that loue, desire nothing so much as to be loued againe; nay indeed they desire nothing else; hence they grieve, pine away and die, if they obtaine not that. See then, o my soule the singular esteeme and desire God hath of thy loue: he is full in himselfe of all blisse, *Et bonorum tuorum non egens*; and yet he is, as it were, a petitioner to thee for thy loue; *Fili, praebe mihi cor tuum*: and, as one loue-sick, desiring nothing but to be loued againe of thee; his will and pleasure is, that thou imitate him in nothing but in Loue, and  
vwhat

what folloves from loue; his other attributes he reserueth to himselfe, this one of Loue he will haue common and mutuall: with Loue alone he acknowledgeth himselfe fully satisfied for all his benefits: finally to Loue alone he giueth this priuiledge, to doe what she pleaseth, *Ama, & fac quod vis.*

Conclude with great ioy of heart, that thou hast found out so precious a leuell as Loue; so properly thy owne, so acceptable to God, so satisfactory for all his benefits: resolve to set all other things aside, and imploy thy selfe wholly in this oblation of Loue.

3. Consider thirdly the qualities and conditions, that this Loue must haue, to be pleasing & acceptable; vvhich may be gathered, first from the Loue that God beares to Man: next from the service vvhich the creatures yeeld him. God therefore loueth man aboue all creatures; nay properly speaking, he loveth none but Man; since, for man alone he made all: so must Man loue God aboue all, or rather God alone; for from God alone, and none other, he receiueth and holdeth, what he hath. God hath subiected the obedience & service of Creatures to Man alone; so let Man dedicate his vvhole loue and service to God alone. Finally Gods loue to Man is infinite and continuall; so must Mans loue to God

be

be with propotion, *Ex tota anima & omnibus vir-  
tutibus*. Now for the creatures; as they offer to Ma-  
the best they haue; the heauens the best of their  
influences, the earth the best of her fruits, the  
beasts, the best & vtmost of their labours and ex-  
deauours: so ought Man offer to his God the  
best and vtmost of his seruice, that is a Loue,  
pure, actiue and constant. Creatures serue man  
by day and night in hot and cold, faire and foule  
weather, and that sincerely without deceit or  
selfe respect: so must Man loue and serue his  
God, in what condition soeuer he be, sick or  
well, poore or rich, purely to please and content  
him.

Conclude to learne and practice this lesson of  
Loue; learne from God a loue, ardent, liberall,  
& noble; learne from the creatures, a loue, humble  
ready and sincere; learne finally from both a loue  
of one onely, to wit of God, who euer craueth *A-  
morem integrum*, without consort: hip of any.

4. Consider fourthly, how man can haue no  
excuse nor pretext from cōplying with his obli-  
gation of Loue: for first the free will of man is  
equall and the same in all; that is, absolutely her  
selfe about all command or power whatsoever;  
shee can neither be forced, nor yet hindered from  
affecting and louing, what & whom she pleases;  
nay shee alwayes is in loue of some thing.

De

or



or other; and why then should not this be of her God onely; whom, *Ex iustitia & iure natura*, she is bound to loue, and who onely is in himselfe worthy of her loue? surely noe busines, noe time, noe place, can exempt her from louing, she being euer her selfe in all busines, time & place. O my soule, thinke a little on this, and call home at length thy wandering loue vnto it's proper center. Secondly, in all other occupations either of mind or body, there happeneth paines, labour, toile, and at length tediousnesse and wearisomenesse: and for this it is lawfull to admit of interruptions & vacancies; *Neque semper arcum tendit Apollo*. But in Loue all happeneth the quite contrary; so farre is Loue from paines, labour & tediousnesse, that her prime and indiuisible companions are, ioy, content, liuelines, and infatigablenes: neuer was it heard of a true louer wearied or tired out: nay, Loue alone it is that maketh all other difficulties easy; and all paines seeme pleasures, all torments roses: what then, O Man, can now excuse thee, but thy owne ingratitude, and sloth, from louing thy God with fervour and perseuerance.

Conclude with new admiration and gratitude, to see the immense sweetnes & benignity of thy God; who, hauing obliged man so farre aboue his ability of requitall, yet for all obligeth him to

the easiest thing of all, to wit, Loue, and to nothing els: ô for loue or shame, returne him what he desireth.

5. Consider fifthly the surpassing bounty and benignity of our good God: his onely desire is, that man would loue him; for this he bestowved on him all that is created; for this he followveth him, as I may say, day and night; for this he wooeth him by all meanes imaginable, vvithout ceasing or tiring: and for vvhom all this? *Cui bono?* for his ovvne profit or commodity thinke you? ô nothing lesse; he is *Ab aeterno* every vvay full, *Et non eget nostris*: for vvhom then, but for man alone? so that, this very loue, so much sued for by God, redoundeth vvholly and solely to the profit, honour and commodity of the same Man. Come hither all you, vvhom nothing but proper interest & lucre can moue & drayv; here is a nevv vvay of gaining *Mil por cento*, most easy and yet most pleasing to both parties. The seruice of creatures is profitable to Man for his bare being and subsistence in this life; vvwhich, as on their part it is forced and commanded, so on man's side it is so necessary as that vvithout it he presently leaueth to be and dyeth: but the seruice of Loue, that Man doth vnto God, or rather vnto himselfe; is free, franke and noble, yet giueth to Man his vvell being for this life, and that

to come; & without which he utterly, nay eternally dyeth. Finally whatsoeuer either God, the Creatures or Man doth, is all for the good and profit of Man alone. *Verè grandis Monarcha cui totius famulatur orbis.*

Conclude therefore euer to loue, if thou meane to liue, beginne hence forward this new way of trading, to get thy best liuing by louing; more easy and more honourable than some, that get it by playing: finally offer thy God peculiar thâkes & gratitude.

6. Consider sixthly another most admirable effect of this loue which Man oweth to God; which is the vnitio of all other creatures vnto the same God: for first, all other creatures both in heauen and earth, are by their naturall seruice & obedience to man wholly for him and vnited to him; next Man is, or at least should be vnited to his God by an humble & constant loue: whence it followeth clearely, that all creatures also are in and by the loue of man vnited and conioined with God, the *Finis* and *Summum bonum* of all things. Ponder heere, ô Man, both thy dignity & also obligation: God hath made thee the end of all his creatures, all being created for thy seruice: then againe, he hath appointed thee for the sole mediatur betwixt him and his creatures, to reunite them by loue vnto himselfe, their first beginning:

ginning: noe small dignity. Next thy obligation is, to keepe and conserue with all thy power this knot and vnion of all other creatures with thy selfe to God; for so thou shalt, first, abundantly satisfie the creatures for the seruice they doe thee; next, repay God almighty for all his benefits; and finally, preserue the order of the whole vniuerse, which consisteth in this progresse and combination of creatures with themselues and their God. O the force & prerogatiue of Loue! The Loue of God was the first and sole cause of all things; and nothing but the Loue of Man can orderly reduce them to God againe.

Conclude to keepe this chaine vniolated; let not God and the whole world complaine of thee, for the sole breaker & interrupter of so beauteous an order, least both God and his creatures rise vp against thee, as their common enemy.

7. Consider leuēthly, that although Man owe loue to none but to God, as hauing receiued nothing from any but him: yet there is another loue or respect due to his creatures, meerely because they are his & belonging to him; so subordinate and deriued from the first Loue, that it may be rather called an extension of the same Loue, than another distinct: now as the perfectest of all God's creatures is Man, in whō as in fine & soft waxe is most liuely imprinted the very image

& likenesse of the Diuinity, in the heighth of his vnderstanding, liberty of his vwill, and the treasure of his memory; so Man alone aboue all is to be honoured, respected and loued, merely and solely because he is the image of God. Hence it followeth first, that because this image of God is the same in all mē, as vvell others, as our selues, pelsants as Kings, foes as friends &c. therefore vvee are bound to loue and respect all alike, our neighbour as vvell as our selues, poore as rich, foes as friends; for there can be noe iust differēce of affection, vwhere the motiue is and can be but one, to vvit the image of God: and if any other motiue of respect be pretended, it vwill proue false and iniurious to God, as not deriued from him. It followeth secondly, that the obligation vvee haue to loue our neighbour as our selues, is in the same ranke vvith our obligation to God; that is, in the rigour of iustice and the lavy of nature, and not a thing of ceremony or courtesie, as most men thinke.

Conclude seriously to comply vvith this thy obligation better than hitherto; and resolute to loue thy neighbour *Non lingua, sed opere & veritate*: let not any vvrong he can doe thee, strike out of thy memory the Image of God he beareth; Ō neuer dare, vvith the vvrong of God to reuenge thy selfe on Man.



8. Consider eighthly, how God and the creatures doe shew vs the order and manner, the loue of our neighbour must obserue. God hath imprinted indifferently in all men his likenes and image: againe he loueth all men with an equall & common loue, because they beare his image: finally he bestoweth his benefits equally, *Ei pluri super iustos & iniustos*. So must one man honour, loue and assist an other equally, indifferently, & alike, *In quantum est imago Dei*. Secondly, the creatures serue and obey all men equally and without exception; the sunne, the moone, the starres, the elements, the trees, the beasts make no difference betwixt Pope and Clarke, Prince and peasant, rich and poore: shall then Man alone make a distinction or inequality in his fellow and brother, where God and the creatures find none? O for shame and the honour of our nature, the shape and picture of the Godhead, let vs honour, loue and respect one an other, with an equall and mutuall correspondence; so gratefull to God, so comely and decent in it's owne nature, and of so great honour and commodity to Man himselfe. For what greater honour, than for all men to loue one the other? and what greater commodity to all mankind than what this so strong a knot can and will afford? if *Vis unita* be fortior, noe doubt but the vnion of loue and true amity is

*Fortissima & inninebilis.*

Conclude to embrace and conserue true amity with all; but aboue all, in a Community: O what a comfortable sight it is to see a community in peace and concord: where euery one giueth due respect and honour to his betters; equals & superiours; let not vaine pretences of right or wrong euer driue thee to disturbe a common peace.

## THE SECOND CHAPTER,

*Of the qualities and effects of Loue.*

**L**oue being the tribute wee must pay vnto God, let vs consider next the nature, conditions and effects of this loue, by which our soules may be the more enamoured with its beauty, as also fly and abhorre the more its deadly & greatest enemy, to wit, proper loue; whose deformity also shall be knowne by the effects.

**THE**

THE FIRST MEDITATION.

*Of the nature and conditions of Loue,  
both good & bad.*

**C** Onsider first, that, (as wee haue already  
cōcluded) there is nothing left vs in this  
world, that wee may truly and freely esteeme or  
call our owne, but Loue; for whatsoeuer else be-  
sides Loue, that wee seeme to haue, is not truly  
in our power, or at our disposing; but may be  
taken from vs, and disposed of against our wills.  
Hence it followeth first, that if our Loue bee  
good, all that wee haue of our owne is good, and  
consequently vvee our selues are good: but if our  
Loue be bad, the all that vvee haue is bad, & vvee  
also vvith it. Secondly, our Loue is all our stock;  
then, if vvee bestow it on any, vvee giue him all  
that vvee haue; and if vvee lose it, vvee  
lose all vvee haue, and are vndone; and then  
vvee lose our Loue, vvhe vvee bestow it vnvor-  
thily, and on them to vvhom it is no vvay due.  
Thirdly, if all that vvee call good and vertuous  
is nothing else but good Loue, that is, Loue vvell  
bestowved; then surely, that man is truly ver-  
tuous, vvwhose Loue is good & vvell bestowved;  
and if all our euill be loue ill bestowved, then

he is absolutely ill and vitious, whose Loue is so. O the great force of Loue, which alone, and independing of the whole world, can make vs good and bad, vertuous and vitious happy and miserable!

Conclude to looke on Loue, as on the tree in Paradise, *Scientia boni & mali*; or rather *Vita & mors*: and looke in time about thee, on what object thou dost cast thy loue; esteeme no more thy selfe nor any other, but according to the quality of your loues.

2. Consider secondly, how the nature and property of Loue is, to conioine, vnite, nay change & conuert the Louer into the thing loued: for Loue is a gift freely and frankly bestowed on whom wee please, and as long as wee please; so that our loue is now totally his, to whom wee haue giuen it; a thing now vnder his dominion and command: now if Loue carry the will with it, and the will command the whole man as it doth; it followeth immediatly, that the will also & the whole man is solely and totally his, whom he loueth, at his command and disposing; and this subiection is so much the greater and more durable, in that it is not by violence or force of any, but by a free and voluntary transaction or gift, and so not to be taken of by the command or force of any; but onely when loue and the will

it

it selfe please: yet, as long as she is a seruant, she of necessity weareth the livery of her beloved: so that the loue or will, which loueth earthly things, becometh in her selfe earthly; if carnall, bestiall and superfluous things, she becometh also carnall, bestiall and superfluous; finally if our loue be of men, it is humane; if of Christ, Christian; and if of God, it is diuine.

Conclude, hereafter to bestow thy loue on some noble and worthy object; for of all miseries and fooleries none is so great, as for one to cast himselfe voluntarily vnder the dominion of a base and vnworthy varlet, or to admit some base companion for his mate and fellow.

3. Consider thirdly, that Loue is due to no creature whatsoeuer, but onely to God almighty; and this is euident, first, because by Loue wee are changed into the thing loued; he then that loueth things inferiour to himselfe, as are all the things of this world, debaileth himselfe most vnworthily, contrary to the nature of all other creatures, who euermore adhere to the perfecter, and strue to aduance themselves: whereas therefore none but God can any way perfect or better our will, surely none but he is worthy of our loue. Secondly, our will, and with her the whole man, by loue becometh a seruant and subiect to the thing beloved; but it is contrary to all reason & iustice,



justice, that any subiect himselfe either to his inferior or equall, but onely to his better, and consequently onely to God by loue. Thirdly, loue requireth loue, which none can returne vs so truely, so to our aduantage, as the infinite sweetnes of our louing God; what then doe wee so hunt after barren and deceitfull loues and friendships, and omit the source and origen of all true loue, euer open and euer crying vnto vs; *Vidi, prebe mihi cor tuum?*

Conclude, bat with a strong and manly resolution, neuer to stoope any more thy loue to any creature; but to mount it vp, and fix it onely in the Creatour: be lorry therefore, and from this present, retract all leagues of loue and friendship with creatures, and make a new and firme one with thy God.

4. Consider fourthly, that as the thing chiefly and principally loved can be but one, so true loue in it selfe can be but one; yet so, as that from this one and head-love doe flow and depend all other desires, affections and loues of our soules, as so many boughes or branches from one stock; so that, if our first loue be good and vertuous, all the rest of our affections are good also and vertuous; but bad and vicious, if the first loue be so. Moreover, our first loue taketh after the nature of the thing first beloued, being, as wee haue

said,

said, converted and changed into it: hence it followeth first, that if our first loue be of God, she becometh most high, beauteous, rich and constant; God in himselfe being so: but if it be of any creature, then she is low, poore, fraile, inconstant, neuer content, neuer secure; for so are all creatures. It followeth secondly, that if God be her best beloved, then she becometh most generous, ample, and common; loving all creatures alike for his respect, because they are his and loved by him: but if any particular creature be her darling, then she is poore and narrow-hearted; full of selfe-respects, private interests, & by-inventions; for such are all creatures.

Cōclude againe, to fix thy loue on God alone; that so it may be sweet in it selfe for thy soules loue, & for others common & profitable: O free thy selfe frō the flauery of a base & bieft loue, what so euer it cost thee; marke how thou hatest in others a narrow-hearted mind.

5. Consider fifthly, how there can be but two things chiefly and principally loved; to wit, either God, or some creature; and of creatures it must be that which is most vnited & cōioined with vs, that is our selues, & our owne proper will; and this loue is called proper loue, a capitall and declared enemy against the Sacred and Eternall Deity. For first, a will forsaking God  
and

and placing her loue in her selfe, maketh her selfe the but, the first & last obie& of all her thoughts, words and deedes; & is in this a traitour to God, and sacrilegiously snatcheth from his head the crowne of his Deity; for it is God's priuiledge lonely, to loue himselfe, and to sublist in the pleasure of his owne will. Secondly the will that loueth her selfe, loueth all other things for her selfe onely, subiecteth all things else to her owne pleasure, honour and glory: vvhich is an other sacriledge and theft; for God made all things for his owne honour onely. O horrible monster of proper loue, *Qui exalta se super omne quod dicitur Deus, aut quod colitur!* but alas, she vwill neuer carry it so; for the true God vwill, as he pleaseth, take his owne reuenge, and hurry her into eternall obliuion.

Conclude vvith trembling and feare, to see how easily vvordlings contemne & tread downe God almighty's sole prerogatiue; and that for a little interest, a beastly pleasure: resolue thou neuer to be any more so audacious; but fight on thy God's side against so foule a monster.

6. Consider sixthly, that as the loue of God is the ground and origen of all goodnes, content & happines; so the loue of our selues is the ground and cause of all vvickednes, discontent and misery. For the loue of God maketh a foule holy,  
humble.

humble, benigne, and quiet; but proper loue maketh her irreligious, proud, curst and turbulent. The loue of God is like to him, bounteous, ample and generous; but proper loue is miserable narrow and base-hearted. The loue of God maketh the soule free, exempt, and aboue the command of all her fellow-creatures; but proper loue maketh her a slaue, and subiect to the lowest and vilest of creatures. The loue of God enricheth the soule with a thousand constant and stable Iewells; but proper loue vvith nothing but fume & vanity. The loue of God enlightneth the soule to see and apprehend clearly, both vvhat her selfe is, and vvhat her God, and all other things are: but proper loue blindeth so all the senses, that nothing appeareth as it truely is. O poore vvorldling, raise vp thy head out of thy owne bosome, and looke tovvards heauen, *Vbi pulchritudo est & satietas eterna.*

Conclude to cast this viper, this refined poison out of thy heart; and cordially to embrace the loue of thy God: hereby thou vvilt please God more, then if thou shouldest raise the dead to life; and thy soule vvill soone feele the difference betvvixt this sweet and sovver loue.

7. Consider seuenthly, how the loue of God is most honoured, and praised of all; but proper loue most odious and hatefull to all: the reason is

con-

manifest; for the loue of God is one and the same in all those that loue God; and so by it all are vnited vwith God and amongst themselues, by the conformity of their loues and the vnity of the thing loued: so all must needs be peace, concord and content among them; all, mutuall loue and loy; for the commo prosperities of one another. But on the contrary, the object of proper loue is different in euery one, for that euery one loueth himselfe chiefly, and other things no further then they conduce, to their ovvne commodity, content, or honour: the loues therefore, and consequently such louers, must be as different as their objects beloued; that is euery one for himselfe; & so can hang no other vvise together then Samsons foxees, by the taile of some interest or pleasure; vvhich once loosened, all falls to confusio, jarres, vvarrres, and endles strifes, euery one standing a loose from the rest, and vpon the guard onely of his ovvne honour and profit: and so opposing, enuying, and vvresting from others by right or vvrong, vvhat he can. ô vvhat can there be amongst such, but a hellish hatred & malice?

Conclude as thou hopest for a heaven both in this and the next life, to loue thy God *Ex toto corde, & ex tota anima*: and as for proper loue let it be in thy selfe, as it is in others, the object of thy hate: & know, that if euer thou concurre to the

brea-



breaking of peace; it is out of selfe-love that en-  
slaueth thee.

8. Consider eightly, that although selfe-love  
be such a monster; yet one excellent lesson may  
be drawne from it; which is, the manner and or-  
der how wee ought to loue God: for observe  
what method a selfe-louer vseth in louing him-  
selfe, & the same a true louer must keepe in lo-  
uing of God. First then; a selfe-louer loueth and  
followeth solely his owne will and pleasure, and  
no man's else; so must a true louer follow the will  
of God, and no other. Secondly, a selfe-louer  
seeketh and cherisheth no man's honour but his  
owne, preferreth it before all others, and would  
haue all men honour and respect him onely: in  
the same manner must a true louer exalt and pro-  
cure God's honour by himselfe and others, and  
hate all honour that is not consistent with God's  
honour; abate and destroy it. Thirdly, a selfe-lo-  
uer seeketh his owne praise and fame; that all  
speake well and none ill of him: so a true louer  
must seeke Gods praise onely, invite all to his  
praises, and not suffer with patience the least  
word spoken against him. Finally, a selfe-louer  
expecteth that men loue not onely him, but all  
that belongeth vnto him, his cat, his dog: so  
must a true louer loue not onely God, but all  
that is God's also, that is all his creatures in their

ranke and place, as they appertaine to God.

Conclude to learne and practise this pious lesson: looke euer vpon thy owne heart, and what thou findest there pleasing to thee, transfer it all and passe it over to thy God: this may seeme but little for him, but I wish all would giue him that,

## THE SECOND MEDITATION.

*Of the fruits of good & bad Loue, both in this & in the next world.*

**C**onsider first, that as euery tree or plant beareth and yeeldeth a different fruit, according to it's kind; so the two prime loues of God & our selues planted in our hearts, like trees in a field, must needs bring forth their different fruits; and that as contrary and opposite as they themselves are. The last and finall fruit that accrueth to man out of all his labours and endeavours in this world, can be no other than ioy or iadnes: for all other effects passe away, and these onely remaine: 'tis ioy, content, and quietnes of heart, that man seeketh for, in all his labours, & hauing found it, resteth himselfe there and seeketh no further: but 'tis iadnes, grieve and

affliction of mind he flyeth from with all his might. Now, sadness is an ill fruit, and so cannot proceed but from an ill tree, that is, from selfe loue; and ioy, being a good fruit, must spring from the good tree of the loue of God. See my soule, what followeth hence; the fruit is like the tree, that is, ioy like to the loue whence it proceedeth; true loue is like to the thing loued, that is, like to God; and hence true ioy must be like to God, that is immortall, most copious, most beauteous and most sweet.

Conclude *Seminare semen bonum in agro tuo*, as thou hopest for a ioyfull harvest; ô plant in thy heart, and preserue with the morning and evening watering of prayer, the faire plant of the loue of God; *Et dabit tibi fructum suum in tempore suo*.

2. Consider secondly the happines a true lover of God enioyeth in this world: true Loue and true Ioy runne on *Aquis pascuis*; first then, as the Loue of God is pure, holy and diuine; so is the Ioy, full of pure, holy and diuine delights and pleasures. Secondly, Ioy, flowing from Loue, is the life of man, *Nella enim vita, ubi nullum gaudium*; all that man seeketh for, is ioy and content, and hauing found that which is true, flowing from true loue, he resteth and feedeth on that; *Gaudium enim dilatat cor, nutrit & delectat*. Thirdly, as true loue is onely & totally inwardly in the

will and heart; so is true joy, and consequently the true happines of man consisteth in the inward content of his heart & will; and this joy, like his loue, can neuer be taken from him by any force, being supported by the liberty of his will; & so he may be euer joyfull & content, if he please. O worldlings, what seeke you in outward riches, honours, pleasures? content? *Non est, ubi queritis; intus est non foris*. Fourthly, as Lone extendeth it selfe frō God to all his creatures for him; so doth also joy: and hence doth true joy multiply and increase as fast as men doe: so that all is joy, *Intus & foris*; all mirth; no enuy, hatred, jealousy, or debates among true louers.

Conclude, as thou hopest for any true happines in this world, to foster and cherish in thy heart the true and sweetest loue of God. Belieue the Prophet, and thou shalt find him to say true: *Vide & gustate, quoniam suauis est Dominus*.

3. Consider thirdly, that joy, the fruit of true loue, must be in the next life in it's height and full perfection; the law of true loue is, that the louers conceale & hide nothing from each other: as therefore the true louing soule hath in this life discovered and opened her selfe totally to her beloued, *Ei effudit in conspectu Dei animam suam*; & God hath as yet shewed himselfe vnto her in the cloud onely of faith, or the like; so he by the

lawes

lawes of loue, must open himselfe clearly vnto this louing soule in the next life, that being the *Terminus & non plus ultra* of all her desires and actions. The louing soule therefore seeing God clearly with his radiant perfectiōs & attributes, shall there arriue to the height of her loue, for *Bonum quæ magis cognitum, eò magis amatum*; & consequently to the height of her joy and finall content, for joy followeth the proportion of loue. Finally, the cleare sight of the Deity being vnchangeable, the loue is also immoueable, & by good consequence, the joy perpetuall & secure; *Et hæc est æterna felicitas, anima mea*. See, ô my soule, & admire the soaring wing. & sharpe eye of this Eagle Loue; she neuer stoppeth, till she enter and discover the bosome of the Deity.

Conclude to poure out thy heart here to thy God in a true, seruent and constant loue: take heed no creature haue any share in it, as thou hopest to haue God totally in heauen: know, the law of loue is, *Totum pro toto*.

4. Consider fourthly, how, as next to the loue of God is the loue of our neighbour like our selues; so, next to the joy the loue of God produceth in vs, is the joy the loue of our neighbour causeth; and because wee loue our neighbour as our selues, it followeth that our ioy of his blisse is equall to the ioy of our owne. See



Then and conceiue if thou canst, ô my soule, the multiplication and reciprocation of our ioy in heauen; where every one is to haue and enioy the ioyes of all the blessed, both Angells and men, according to the measure and extent of loue, vvhich is to all and euery one. This is vvhhat the Prophet promiserh vs: *Tunc videbis & afflues, & mirabitur & dilatabitur cor tuum.* There is yet one torrent more of joy and delight, *Quo inebriabimur in domo Dei*, vvhich is this. All the Blessed doe loue God infinitely more than themselues or any other; and consequently reioice in his blisse vwithout comparison more than in their owne or of all the rest; & because all are vnited by loue and joy to God, they all meet and concurre in one another's j-yes intrinsically in the very God-head; vvhether after a vvonderful manner they see, loue & enioy one the other; *Nec datur plus ultra.*

Conclude to practice here the loue of thy neighbour; and to rejoyce here at his good hap, both spirituall and temporall, that so thou maist here begin thy heauen: and let thy loue of him be purely for God, and in God; for so will all turne to thy owne blisse & joy.

5. Consider fifthly, how our good God is a most true loue, and so according to the Psalmist *Voluntatem tuam tuam se faciet, & deprecationem*

*eorum exaudiet.* The happy soule, finding her selfe in the Ocea of blisse, to which loue hath brought her, casteth downe her eyes vpon her old companion, her body, nay and vpon all the inferiour globe, which haue serued her as footsteps to raise her to that height; and wishing them well and also happy in their degree, God almighty presently granteth her desire, and will in due time raise them both to a perfect consistence of happines; that is, the body shall be re-united to the soule, not as now, grosse, mortall, feeble; but immortall, strong, and beauteous; a decent tabernacle for such a soule: and the whole vniuerse shall be clothed in a liuery of permanent verdure, delight, pleasure, beauty & brightnes *In sacula saculorum. & erit Deus omnia in omnibus.* View now and admire, ô Christian soule, the golden and pretious chaine of Loue; by loue all things receiued their being and conseruation; by loue they all veere about, and at length returne to their first origen; by loue they all haue eternall joy and blisse in him, euery thing according to it's capacity: *Cui sit aternus honor & gloria. Amen.*

Conclude to buy this Oriētall pearle of Loue, whatsoeuer paines and charges it cost thee. O make thy selfe with men and all other creatures happy in this world and in the next; ô let none be miserable, if thou canst helpe it.

6. Consider sixthly on the other side, the fruits that proceed from selfe-loue, which sure must be opposite to the fruits of true loue. And yet wee must grāt that selfe-loue yeeldeth also a certaine kind of joy or content; for whosoever obtaineth the honour, the pleasure, or commodity he longeth, must needs take some content and joy; and this it is that maketh men so merry, laughing, & iouiall: but alas, if wee looke into the inside of it, wee shall find it a painted joy, and a true sadness. For first, this kind of joy is neuer obtained but with infinite toile, disgust, nay damage of others, and the ruine of our owne soules; whereas true joy costeth no paines, is sweet to others, and profitable to our selues. Secondly, this joy, being gotten, is most opposite and injurious to God; for to reioice in a sinne committed is worse than a simple loue of it; nay it is an absolute and finall contempt of God: and can this be to any soule a true comfort? Thirdly, this joy is most short, traile and vnconstant; nay sure not to hold long, but to end in eternall misery & sadness; so that, contrary to true joy, it is hatefull to God and man; and bringeth with it, or leaueth behind it, a true, bitter and everlasting griefe & sadness. O worldlings, reflect a little on your broke sleeps, and daily thoughts; & sure you will confesse your joyes to be merre butterflies.

Conclude to vndeceiue thy selfe and friends as much as thou canst; open thy eyes, and be not taken with so foolish and bitter a bait: but resolute to lay the axe at the root & cut of selfe-loue.

7. Consider seuenthly, that if true loue haue for it's fruit after this life, eternall joy & comfort, surely selfe-loue must, on the contrary, haue eternall sadness and anguish. And this anguish shall be twofold; the first, such a soule shall be totally and eternally deprived and dispossessed of whatsoever she desireth and longeth for; what delights, honours, commodities she enjoyed here, are now left all behind; & yet she longeth more than euer for them; but in vaine: againe, the true good & happines, for which she was created, she then will see most clearly and desire most vehemently; and withall shee seeth her selfe eternally deprived of it, and that by her owne fault onely. O most wretched creature, that shall neuer more enjoy any glimpse of either true or false good! Secondly, she shall be forced to haue all that is most odious, aduersie and grievous to her: and first, for her eternall habitation, a darke some and stinking dungeon must be her house; her companions and play-fellowes, no better than deuils; the element she must live in, fire and brimstone; her food, the worme of her guilty conscience &c. and all this for euer, whether shee will or no, O

most sad & sullen conditions; *Vbi nihil adest quod vult anima, & nihil deest quod non vult!*

Conclude with new hatred to the viper of pro- per loue, that at length deuoureth euē that poore and painted joy, which was at first profered and promised: O turne in time thy thoughts and affections to that good which will neuer faile thee.

8. Consider rightly, how both God and all creatures will take full reuenge of selfe-loue in the next world. O what torments will the omnipotency of an offended God heape vpon such a soule, which here so scorned his offers, so sleighted his goodnes, so abused his benefits, so contemned his menaces and threats; and yet knowing for certaine, that he could and would reuenge himselfe to the full: finally, which here, by louing, esteeming & preferring her selfe before her Creatour, laboured all shee could to snatch from his head the crowne and prerogatiue of the Deity, and vsurpe it to her selfe! O how will he hurle her downe into an abyffe of eternall contempt, shame, dishonour, vnder the center of the earth, vwhere all the vworld shall trample and kick at her *In sacula saculorum*; where all the creatures vwill rise vp against her, *Et pugnabunt contra insensatam*, to reuenge both their Creatour's vwrong and their ovvne, in abusing them for her ovvne pleasure, against her and their Creatour's

will



will & honour. Who can apprehend the confusion it vwill be, neuer more to hope for one good looke from her Creatour nor any creature; nay nor for one thought of her selfe, vvhich shall not afflict and torment her?

Conclude to abhorre such a mōster, as it selfe-loue; and vwith all thy force to loue, serue and obey thy Creatour; and to abuse none of his creatures; but to direct thy selfe & all to his sole seruice and honour: God is *Patiens redditor*, that is, most terrible, if finally contemned.

9. Consider ninthly, howv these tyvo Capitall loues, of God and our selues, haue for their last & finall effect tyvo Kingdomes or Cities, founded by them, and inhabited by their Clients & followers; but more contrary and opposite in situation and condition than are the North and South poles; or, as the phrase is, as distant as heauen & hell, being indeed no other than heauen & hell: and this is most conformable to the diuine iustice and equity, that such deadly enemies should be separated one from an other vwithout any commerce or communication for euer, because they are neuer to be reconciled: and then, where must the true louers of God be, but with him in those highest Palaces of heauen, aboue all creatures? & where selfe-louers, but by themselves, vnder ground, trodden downe, and oppressed by all crea-

creatures, wronged by them? True louers, whose loue is large, mounting, heavenly, deserue no lesse than those vast and high orbes for their habitation; and selfe-louers, whose hearts are narrow, heauy and terrene, are best stowed in narrow, low and obscure dungeons. Now as for the condition of these Cities, let it suffice *Quod in vna est omne & purum bonum sine mixtura mali; in altera omne & purum malum sine mixtura boni, in secula seculorum.*

Conclude, and make now thy choice which of these Cities thou desirest to be made free denison of: but resolue this also, that hauing once made thy choice, thou take and keepe the right way vnto it; let no company, kindred or respect diuert thy steps; say alwaies, *Hac est via, non illa.*

## THE THIRD CHAPTER.

*Of Mans obligation to feare, honour,  
and praise God.*

**A**fter the obligation of Loue, which is the first of passions, follow many others, of feare, of honour, of praise &c. all which Man is bound to pay & offer to God onely,

ly; and to noe other creature; much lesse to himselfe; although, as in Love so in these also, all the profit and commodity will redound to himselfe onely.

THE FIRST MEDITATION.

*Of the feare & reverence Man oweth  
to his Creatour.*

1. **C**onsider first how God, being the great Artificer or workman of both the bigger and lesser world; hath made nothing in vaine, but all for some particular end and seruice: that is, all other creatures for the seruice of Man, and man immediatly for his owne seruice; for nothing mediath betwixt God and Man, he being God's image and likeness: hence it followeth, that, as vwhatsoever inferiour creatures haue is all for Man's vse, so vwhatsoever Man hath aboue them, must be dedicated to God's seruice; and vwhat is that but all the good acts of his vwill and vnderstanding? so that vwhatsoever he is able to doe by any of these, he is bound to offer it continually all to his Maker: vwhy therefore hath he an vnderstanding, vvaile it be to contemplate his Creatour? vwhy a free vwill, but to loue his maker?

ker? hath he the povver to praise or extoll? surely he can so iustly praise none, as his ovvne Lord & Father. Can he giue honour or glory to any? & can he then omit to honour and glorify his God, the *Primum principium* of all his good? can he rejoyce in the good of any, and not in the good of his *Summum bonum*? Finally, vvhom can a creature feare but his Creatour; or vvhō can a childe reuerence and respect, but his Father?

Conclude to imploy all these faculties & acts othervvile than perhaps thou hast hitherto done or thought on: labour to reduce, as farre as in thee lyeth, the order and happines of our earthly Paradise; that is, reduce thy superiour part to a perfect obedience, and feare of God; & thy inferior part with other creatures will soone doe the like to thee.

2. Consider secondly that although all other affections follow that of loue, so that giuing our loue to God, wee cannot but giue him all the rest; yet there is an especiall reason and motiue for euery one apart. For first, the obiect of loue is goodnes in it selfe, and communicated to others; both which being proper to God alone, he alone is to be loued of all; and most of Man, who knowes this. Secondly, the obiect of feare is power and dominion; God then being an omnipotent Lord, and the onely Lord of man, it followeth

loweth that Man need feare none saue God; but feare him continually. Againe honour is due to excellency, & praise to wisdom and prudence; God then being the source of all worth and dignity, & his wisdom being the producer, & providence the supreme Governour of all things, but especially of Man; sure man is bound by these titles to honour and praise God above all things. The like is to be said of faith, grounded on verity, which in God is supreme, *Neque fallitur aut fallit*, and so an vnfallible credit is to be given him by man. Neither ought his hope to be lesse than vndoubted and certaine, hauing for it's ground a power, a knowledge, a goodnes euery way infinite. Finally, all the good affections wee can imagine ought to be referred solely and euer to God.

Conclude, as in thy loue so in all the rest of thy affections, to regard and respect none but God: so shalt thou find a happines in this world: see what a dignity it is to acknowledge none ouer thee but God; & vvhats greater then to be vnder him.

3. Consider thirdly, that as loue is the first of all affections, so vwithout loue none of the rest, are either acceptable to God, or delightfull to the heart that offereth them; so that vvhose feareth vwithout loue, doth it vwith paine and sadnes, & vvhose



vvho honoureth vvithout loue, is but a flatterer,  
 and neither such feare nor such honour is grate-  
 full to God: and the reason is, becaule as no-  
 thing cometh of freely & frankly but loue, so  
 nothing can be acceptable but loue, or for loue.  
 Let vs see then how Loue and Feare differ, and  
 yet vvith all agree & helpe one the other. Loue  
 is franke and free, vvithout force and coercion, &  
 consequently euer vvith pleasure and delight; an  
 absolute and all commanding Lord: but feare of  
 it selfe is the first, that is the lowest of slaues,  
 alwayes forced, euer in paine & anguish: againe,  
 Loue by it's freedom begins vvith God, and  
 spreadeth her vvings ouer all creatures for him;  
 but the feare of God standeth in awe of him  
 onely, and of no other. Yet they meet together  
 and concur in this, that loue sweeteneth feare  
 & maketh it free; that is, filiall; & feare tyeth &  
 fixeth loue fast to God: so these are the two  
 chaines that linke & fasten a soule to God both  
 strongly and sweetly?  
 Conclude to embrace and pra&ice this loe  
 sweet and filiall feare, and shake of that other  
 seruile one, fit for slaues not children of God:  
 say euer vvith the Prophet; *Exultate Domino et  
 tremore*; exult vvith loue, & tremble jointly vvith  
 feare.

4. Consider fourthly, that as from the loue of  
 God

God there followeth a holy feare of him, so also from selfe-loue there ariseth a feare as bad as it; yet with this difference; that the feare of God is alone, that is, he that feareth God feareth him onely, and nothing else either in heaven or hell; but hauing his eye euer vpon his Lord and God, how to please and content him, as for all things else, he treads them vnder his feet, and is more fearefull to them then afraid of them; and this is easily to be perceined in the very countenance of those that serue God. But alas a selfe-louer, what is it that he feareth not? first his owne perdition and damnation; next death, that dreadfull monster, the highest step to hell; then plagues, warres, sicknesses, the harbingers of death: next, all sorts of distempers in the weather, as heats or colds, stormes at sea or land; euery infirmity of his body, losse of his goods, noile of an enemy; finally, euery shadow of danger, O what frights it putteth this poore wretch into? *Et est vna eius pendens ante oculos eius*: so that in stead of one feare of God, which he rejecteth, he is ever assaulted with a thousand most gastly & vgly feares, and is become the gally-slaue of euery the least and vilest creature.

Conclude to deliuer thy selfe from the thraldome of wordly feare, which bringeth so many & daily frights with it; and embrace the feare of

FF

God

God onely, which loue sweetneth, and maketh  
free and delightfull: *Timeat anima mea Dominum;*  
& *confige timore tuo carnes meas.*

## THE SECOND MEDITATION.

*Of the honour, glory and praise Man is  
bound to giue to God.*

1. **C**onsider first, how God almighty hath made the world and all therein, principally for his owne honour & glory, and secondarily for the profit and vtility of Man: for Man being poore & needy can receiue daily more and more increase & perfection; but God, being euery way full and compleat in him selfe, cannot increate any other way then in outward fame, honour and renowne; and as, all other creatures serue Man's profit and comodity, so ought Man to serue God alone in the propagation of his honour & fame. The honour of power is to doe things most powerfully; & hence Man acknowledgeth God to be omnipotent, *Qui operatur omnia fortiter*: the glory of wisdom is to order things most wisely, *Et quia Deus disponit omnia suauiter*, Man styleth him infinitely wise: the renowne of goodnes is to disperse gifts and benefits most frankly, freely  
and

and abundantly; and, because God doth this beyond all measure, *Pluens super iustos et iniustos*, Man cannot but exalt him with the titles of most good, most liberall, most magnificent. This all creatures doe in their dumbe language, but Man alone must supply for all knowingly and louingly.

Conclude to esteeme the great fauours God doth thee, first in making the whole world for thy commodity; next in appointing thee to be the spokes-man for all other creatures, and the sole oratour, & diuulger of his name and praises.

2. Consider secondly the strict obligation that Man hath to honour and praise God, more than all other creatures haue: God, as is aboue said, hath made all for his owne honour and glory: this is the end and aime of all his workes; honour therefore and glory is due vnto him from his creatures; which duty noe creature knowing and vnderstanding but Man, it followeth that man alone for himselfe and all others is bound to honour, praise and extoll the name of God, with all the power of his heart, and vpon all occasions to procure that other men doe the like, in their life, vvorkes & vvords; for this honour of God is he bound to forgoe friends, fortunes, nay life it selfe, rather than suffer it to be blemished in the least point, Nor let man feare to be a loser hereby;

for that our good and liberall God annexeth euer to his owne honour the profit of man; and vvith the same proportion that man multiplyeth and increaseth the honour of God outvvardly amögst men, doth God increase and confer his reall gifts and blessings on Man. Learne, ô my soule, this new vvay of thriving, so little practised in the vvorld; leaue the shadow, & take hold on the substance.

Conclude to be hereafter most carefull to propagate God's honour; and to be most tender of his good name; ô suffer not any, either in earnest or jest, to disparage in the least point the honour of God, Christ, his Church, or of any thing that belongeth vnto the; but oppose them vvhatsoever they bee.

3. Consider thirdly, how if the duty of Man be, as it is, to labour and procure in all his actiōs the sole honour and glory of God, vvhat an enormous sinne is it, to endeauour the contrary; that is to neglect and contemne the honour of God, and to seeke for and hunt after his owne proper honour, fame and esteeme? and yet what other doe the ambitious and proud wordlings day and night, by sea and land, and by all the wayes their proud and restless hearts can inuent? on this are their hearts wholly bent; this is all their employment, not onely to make themselues their



owne Idolls, but also to perswade, nay force all others to praise, honour and adore them onely: in which what doe they attempt lesse than Lucifer, to snatch the diadem of glory from the head of their Creatour, and place it on their owne, & say in their hearts and deeds, *Ascendam in calum & similis ero Altissimo*? Nay the ambitious man, if he examine his heart well, will find there such a fury of pride, that to prefer his owne *Punillo*, hee will not onely giue vway, but euen be vvell content, that Gods honour and reuerence be publike-ly, and most outrageously beaten downe and trodden vnder euer Villaines foot.

Conclude vvith due horroure of so great a crime; and then admire how Christians can dare to venture on such a blasphemy: reflect also somewhat on thy selfe, and I feare thou vvilt hardly defend all thy actions so clearly as thou mayst say, *Innocens ego sum*.

4. Consider fourthly the dammages & hurts, that an ambitious man incurreth by seeking his owne honour, and preferring it before Gods. For first, he breaketh and confoundeth the natural and setled order of the whole Vniuerse, in drawing all other creatures to honour and exalt him onely; and so to decline from the honour of God; for which onely they were all created and ordained. And this is the root of all the confusions in

the world, and maketh it next neighbour to hell;  
*Vbi nullus ordo sed sempiternus horror inhabitat.*  
 Next it leadeth him to his owne vtter perdition  
 and ruine; for whereas God hath reserved all ho-  
 nour and prayse for himselfe, and hath allotted to  
 man his share of profit, and commodity; foolish  
 man by intrenching vpon what belongeth to God  
 loseth also all, that might be his owne; for by  
 affronting and putting himselfe in this distance  
 with God, he depriueth himselfe of all, that he  
 might otherwise receiue from Gods fauour and  
 goodnes; that is, of all that is any way good: &  
 what then remaineth for him, but all that is euill,  
 blindnes, misery, and endlesse destruction?

Conclude to be a wiser Merchant, then to de-  
 stroy the whole vniuerse, and thy selfe with it:  
 giue to God and to his creatures their due, that  
 is, honour him in all, and then be confident that  
 both they will willingly serue thee; and God no  
 lesse blesse, nay honour thee too.

5. Consider fifthly, how the vaine glorious  
 man buildeth the honour he pretendeth vpon the  
 fitting land of his owne nothing, *Nisi quod acce-  
 perit*; and being voyd with in of reall vertues,  
 yet hunteth after the fume and wind of other mē-  
 opinions; and so in fine can be compared to no-  
 thing better, then to an empty bladder, filled with  
 the breath of an other mans mouth; which is a-  
 gaine

gaine as soone emptied, as at first filled : not observing, poore wretch, how in the *Interim* he loseth *Oleum & operam*; for let him neuer hope to be able to erect and establish his owne honour in opposition to Gods honour : alâs what can Nothing doe against omnipotency ? no, no, here is verified *Ad literam* that saying ; *Accedet homo ad cor altum, & exaltabitur Deus*; man may grow proud in his heart, but in the end onely God shall be exalted; for he onely can & vwill sustaine his ovne honour and glory *In sacula seculorum, Amen.* And vvhat then remaineth for the proud man's lot, but eternall confusion, ignominy & shame? for as he, that honoureth God, shall in the end be eternally honoured by him; so he, that here seeketh no honour but his ovne, shall be eternally confounded, shamed and affronted; neither shall all the fire of hell ever purge him of it,

Conclude vvith a finall and setled resolution, vtterly to renounce selfe loue and selfe honour, as the vipers, that consume the bowvells of our soule: vvhensoever others shall prayse thee, or vvhen thy ovne heart shall approue thy vvell doing; pause not there, but presently vvith a quicknes of spirit say; *Non nobis Domine, non nobis, sed nomini tuo da gloriam. Amen.*

## AN APPENDIX,

*Of the State and vocation of a Scholler and  
Priest Missionary, or Seminarist.*

**I**T is common & naturall to al men, to prayse  
and set out their ovyne trade and profession,  
vvhatsoever it be; and the reason is, because  
no man vvill be thought by others to haue made  
his choice of the vvorse. Hēce are those as vaine,  
as endlesse disputes euen among the professors  
of spirituall perfection, vvvhich of them may in  
right challenge the precedence; *Hic pugnant, hic  
prælia miscent*, fighting for the sound or shadowv,  
& letting sinke the substance and obligation, as  
it is much to be feared. Wherefore omitting all  
strife of comparifons, let vs nakedly and humbly  
consider a little the state, condition, and obliga-  
tion of those that study & are bred vp in our En-  
glish Seminaries, and are from thence sent in A-  
postolicall Mission for the conuersion of their  
poore Country; and to this haue obliged them-  
selues by a vow ratified with a solemne oath *Co-  
ram Deo & hominibus*. For this alone is the fou-  
dation, institution and practice of all our En-  
glish

plish Colledges, beginning from that of Doway (the Mother of them all, and the very first after the Councell of Trent) to this of Lisbo her youngest child and daughter.

THE FIRST MEDITATION:

*Of the excellency of learning and  
condition of a Scholler.*

**C**ONSIDER first, how learning being the ornament of the mind, must as farre exceed all other qualities or faculties of the body, of beasts or of other creatures; as the mind or soule of mā surpasseth them all; which is without proportion. Hence it is that Schollers have the preeminency above all other sort of men; for there is no man, but laughs at a foole, how rich so euer; and in his heart respects a scholler, though neuer so poore, admires his discourses, and willingly submits his judgement to a schollers opinion; looking on him as on a creature of a higher ranke or Species: this made Seneca say: *Philosophia etiam apud pessimos honor est: nunquam tantum conualescit nequitia, ut non philosophia nomen venerabile & sacrum maneat:* and the Poet; that *Sapiens uno minor est lone, dives, liber, honoratus.* Princes, Gouver-



nours, and Magistrates, are thought to know more then other men; and if they be so, they are truly esteemed; otherwise not: hence Plato thought learning as necessary for a Prince, as is the soule for the body. Neither regularly can a scholler be poore, in case he seeke after riches & contemne them not; for surely he hath a great advantage ouer others in the Theoricke; so that a little industry sufficeth to make the practicall compleat.

Conclude to thanke God Almighty with all thy heart for placing thee in the ranke of schollers and resolute to be constant in it; let not idle and flitting fancies of, I know not what, cast thee downe below thy selfe; a few yeares will serue to place thee *In apice humanitatis*.

2. Consider secondly the true happines and content a schollers life hath aboue all others: looke about the world a little and obserue the restlesse toyles, clamours & miseries of all other occupations, trades and callings from the highest to the lowest, from the King to the cobbler: every one complaineth of his state and calling, and wisheth he had vndertaken some other: onely the scholler knoweth no other, with which to change, if he haue but tasted a little of the quietnes & sweetnes of his owne; being most free fro that common plague, called proper interest, the

source

source of all contentions and miseries. The pleasure of learning is most pure and Ethereall; most constant, gathering strength with her increase: finally most secure and honorable, without any danger of foule diseases, blemish of fame, or breach of friendship: whereas all other pleasures are grosse, tumultuous and sordid; most short & fraile, soone cloying the appetite, *Et nauseans prouocantes*: and lastly all of them most hurtfull to the body, dangerous to our credit; and all most incōpossible with true friendship, the onely jewell of this mortall life: and yet hardly found in her owne purity & lustre but amongst schollers:

Conclude to enjoy the fullnes of happines, that God hath cast into thy hands; and pity rather then enuy those, who like blind moles lye rooting vp the pleasures of corpulent dregs: ply hard the cultiuating of thy mind; that thy delight may euer goe increasing: thinke not of change, till others assure thee, of a condition better then thy owne; that is, change neuer.

3. Consider thirdly the admirable excellency and prerogatiue of sacred Diuinity. All other arts and sciences are either speculatiue or practicall; but Diuinity is both together; her speculatiue patt rayseth, or rather ingulferh & drovvneth the vnderstanding in the hidden mysteries of the Eternall Deity; and lodged as it vwere *In sinu Pa-*  
triv,

*Wis*, pleaseth her selfe in the search of those vn-  
 conceiuable Processions; vwhere to lose her selfe,  
 is her greatest delight and her best knowvledge.  
 Hence shee taketh her flight vvith more ease thro-  
 rough the vvhole created machine, vvith the be-  
 ginning, causes, gouernement, effects and finall  
 period of the vvhole Vniuerse. O, *quid magis a-*  
*nimum trahit, quàm tanta veritas?* Her practicall  
 part, doth regulate and order all the actions, ope-  
 rations and courtes of mans life, from the highest  
 to the lowest; none escapeth her: shee letteth &  
 secureth the mysteries of our Faith, shee teacheth  
 how to bridle our passions; how to comply  
 vvith that our three-fold duty, tovvards God, our  
 neighbour, and our selues; finally shee alone ma-  
 keth a man free and exempt from subjection to  
 others, in all vvhat belongeth to a man. O *sa-*  
*pientia Altissimi*, how vvell did Salomon prefer  
 thee before Kingdomes, silver, gold, precious  
 stones and health it selfe? *Diuinum lumen, & ca-*  
*lestis ardor.*

Conclude with humble thanks to the diuine  
 mercy, *Qua eduxit te de tenebris in admirabile lu-*  
*men suum*: the more thou art exalted, the more  
 humble thy selfe, least thou offend against the  
 first principles of this science; towit; *Solus Deus*  
*est Ens à se, omne aliud ab illo.*

4. Consider fourthly the dominion & cōmand,  
 that

that sacred Diuinity hath ouer all other estates, arts and sciences whatsoeuer; all stoope to her, all consult with her, all expect her definitive sentence; especially in matters of greatest importance & highest consideration. Of her doe Kings and P:inces learne *Quid licitum, quid honestum*, in their politike affaires of peace or war; ô & how secure & glad are they, if the consent of Diuines fauour their designs? Next the Ciuill Magistrate and Lawyer consult with the Diuine vpon the meaning, vnderstanding and application of the first & head-principles of the lawes which they professe. The same passeith with Masters of families, Citizens, Merchants &c. from hence doe they learne their obligation towards their parêts, wiues, children, fellowes and seruants: hence must Merchants fetch that golden Rule of *Aequum* and *Iustum*, which so much concerdes their eternall saluation, in that most dangerous and ticklish occupation they professe. This makes sacred Diuinity an absolute Lady and Princeesse of the life of man; and the Professours thereof how poore soeuer, yet truely esteemed, honoured and reuerenced.

Conclude to imploy this *Donum Dei* to the good of all men, for which end he hath bestowed it on thee. Take heed thou deceiue not poore soules, which shall aske thy counsell, by thy malice

malice or ignorance; for if they perish by thee, their blood will be required at thy hands.

## THE SECOND MEDITATION.

### *Of the state & dignity of Priesthood.*

I. **C**onsider first that the excellency of a Religious state hath been, these last ages, so much famed for the onely state of perfection; that the Vulgar sort now a dayes, and some ignorant persons in particular, dare prefer it before the most holy state and function of Priesthood; to the great dishonor of Christ and his Ministers; & contrary to the sense of the Catholike Church with all her Doctours, and Divines aswell Religious as Secular; who all teach and acknowledge *Statum Sacerdotij sublimiorem esse statu Religionis*; & to the prooffe of this doth S. Thomas alleadge these words out of S. Denis: *Monasticus ordo debet sequi Sacerdotales ordines & ad eorum imitationem in diuina ascendere*: S. Ignatius also sayth; *Sacerdotium est apex honorum omnium quę sunt in hominibus: si quis ergo Sacerdotes inhonorauerit, Deū inhonorat*, & *Dominum Iesum Christum primogenitum omnis creature*. For which this generall reason may at present suffice; that the power and function of Priesthood is the greatest vpon earth,



being ouer the body of Christ, both naturall & mysticall: and its state is also made perpetuall by a Sacramentall Character; which Religion hath onely by a solemne vow; and for spirituall Hierarchicall power, she hath no more of her selfe & without priuiledge, then a Laike; and so is both wayes farre inferiour to Priesthood.

Conclude, if thou hast liued hitherto in the common ignorance of the vulgar; to open a little thy eyes and looke with a better aspect vpon holy Priesthood; and prepare thy heart with humility to make a further searck into the great and diuine mysteries inherent and annexed vnto it.

2. Consider secondly; and before wee enter into further particulars, ponder and imprint in thy mind these words of the mellifluous S. Ambrose, & be confident that in him speake all the rest of the Fathers. *Audite me*, quoth he, *beatissimi Patres, & si dignum ducitis, sanctissimi Fratres: audite me stirps Lenuica, germen Sacerdotale, propago sanctificata, Duces & Rectores gregis Christi; audite me rogamem vos, pariter & timentem; & honorem Sacerdotalem demonstrare volentem; ut cum honoris vobis prerogatiuam monstramus, merita etiam congrua requiramus; dignum enim est, ut dignitas Sacerdotalis prius noscatur à nobis, & sic deinde seruetur à nobis.* Thus saith his prologue; then thus he goeth on. *Honor igitur & sublimitas Sacerdotalis nullis poterit*

erit comparationibus adaequari: si Regum fulgore comparēs, longè erit inferior, quàm si plumbi metallum ad auri fulgorem compares; quippè cum videas Regum & Principum colla submuti genibus Sacerdotum. Nihil est in hoc seculo excellentius Sacerdotibus, si quod sumus professione, actione potius quàm nomine demonstramus, ut nomen congruat actioni, actio respondeat nomini: ne sit nomen inane, & crimen immanè; ne sit horror sublimis & vita deformis, ne sit deifica professio & illicita actio. Where obserue, that the holy Saint no sooner beginneth to set out the dignity of Priesthood; but speaketh presently of the obligation annexed vnto it: whence

Conclude with no lesse feare then esteeme of so great and diuine a dignity; for *Hoc medio iussissimus ibis*: by feare and humility thou mayest temper the soaring height of Priesthood: which as S. Chrysostome sayth; *Peragitur in terra, sed in rerum celestium classem referendum est.*

3. Consider thirdly, how *Sacerdos est medius inter populum & Deum*; the publike Mediatour and Embassadour betwixt God and Man; offering vp to God the common voves, sacrifices, and petitions of the people; and againe bringing downe from God vpon the same people all heavenly blessings, fauours & graces. The first part of his office, towit, *Ut constituitur pro hominibus in iis quæ sunt ad Deum, ut offerat dona*; inuolues

two principall dignities, the one is of a publike Master and Doctour, to teach the people their duty, seruice and Religion towards God; for *La-bia Sacerdotum custodient scientiam, & legem requirunt ex ore eius*: by this title he surmounteth all other Professours of what sciēces or arts loeuer. The other dignity is, that a Priest is *Princeps Sacrorum*, ordering and commanding all that belongs to the rites and ceremonies of the commō Religion; which authority as farre surpasseth that of Kings & ciuill Gouvernours, as doth the obligation of the people towards their God exceed that towards their kindred or cōūtry; which hath small proportiō. Moreouer the Priest's busines is to treat *De bonis & malis anima*, as sinne & grace for the present; and of heauen and hell, glory & damnation for the future Eternity. O stupid perversity, that canst compare any wordly dignity or authority with Priesthood! thou mayst as well compare a moment of our time with Eternity.

Conclude to honour a Priest from thy heart; & how high soeuer thou art in the world, acknowledge him aboue thee: & how wise soeuer thou seemest harken to his aduice, in whatsoeuer belongeth to God.

4. Consider fourthly how a Priest by the second part of his office, towit, as he is Gods great *Administrator & dispensator mysteriorum Dei*, dis-

tributing to all the world the treasures & riches of heaven; beareth with him an vnspcakable authority and excellency, so farre aboue the rest of men; as that the vast Ocean doth not more exceed small ponds or lakes in abundance of waters; nor the sunne more dazell a wax taper in brightnes; nor the whole Element of Fire more overcome our poore sparkes or coales in the vigour of heat; then doth this supreme dignity & prerogative of Priesthood surpasse all other sub-lunary Power whatsoever: for what are humane Potentates, but commanders of soome poore parcell or corner of the earth, in things of the le inferior and materiall Elements &c. but Priesthood is an vniuersall command and supremacy ouer the whole earth, *Quantum a quanta est*; and in matters of Eternity and immortality, aboue the whole spheare of Nature; and reaching downe vnto vs *Plenitudinem Diuinitatis*, as farre as the passion of the Sonne of God and the effusion of the holy Ghost can poure vpon vs. *Quenam obsecro*, quoth S. Chrysostome: *potesas hac vna maior esse queat? Pater omnem potestatem dedit Filio; ceterum video eandem ipsam omnifariam potestatem à Deo Filio Sacerdotibus traditam.*

Conclude with due admiration of the dignity, thou art called vnto; but yet faint not, feare not; *Deus qui vocauit, idoneum faciet*; onely giue thy selfe

### The third Chapter.

467

helfe vp wholly into his hands ; and then commit thy felfe and all to his diuine fweetnes.

5. Consider fifthly *Duas illas clauas Sacerdotij*, that double power ouer the Naturall & Myfticall body of Iefus Chrift. That a poore, filly, nay finfull man, *Eo ipfo* that he is a Priett, can & doeth, when and as oft as he please, with foure words call downe from the right hand of his Father, the Eternall Sonne of the Omnipotent God of heauen; haue and keep him in his power, in his hands, in his breast; deliuer him, to whom he please, though to the Iewes againe; and to whom he please, deny him, though the Angells should desire him: and how? *Obediente Domino voci & dispositioni hominis*; so that the heauens will tooner fall, then he faile, in this his obedience. O most great & good God! whence comes it that a flauie so commands his Lord? what hath rayfed him so high, or brought thee so low? *Obstupescite Celi super hoc*. The Virgin Mother had the priuiledge but once to conceiue him in her pureft wombe; being notwithstanding such a Lady as shee was; and I and thou, being such wretches, as wee are, can (let me once lay so) command him every day. O see, not Men, Kings, or Monarchs; but the Thrones, Powers and Principalityes of heauen fall prone at the feet of a Priett; vybether more to adore their God in his hands, or the



Priestly powver it selfe; truly I cannot so easily  
 resolue: *Est enim splendore illorum quiddam rui-*  
*lantius, imperio potentius, ordine excellentius, &*  
*Divinitati vicinius.*

Conclude vvith a totall confusion and rapture  
 of thy soule: but stay not there; looke vpon the  
 heauens, the Angells, the Virgin Mother; hope  
 at least to imitate their purity: turne then to the  
 Sonne of God; and see if thou canst be euer any  
 more proud or disobedient to thy Superiours.

6. Consider sixthly the other powver of Priest-  
 hood ouer Christ's Mysticall body; the powver  
 to vvit of forgiuing or retaining the sinnes of the  
 vvhole vvorld. O Christian and true-belieuing  
 soule; vvonder now no more, that the holy Scri-  
 ptures giue to Priests the titles of Angells, Sônes  
 of God, nay of Gods; *Ego dixi, Dij estis*: for  
 vvheras now every Priest doth really & effica-  
 ciously forgiue sinnes, vvhensoever he sayth: *Ego*  
*te absoluo*; and againe, *Nemo potest dimittere pecca-*  
*ta nisi solus Deus*; O vvhat followveth lesse but  
 that *Sacerdos est Deus*. Behold now this secon-  
 dary and delegated Godhead, sitting in his judge-  
 ment seat ouer causes, not of hay and straw or  
 such like trifles; no nor of this temporall life; but  
 of the eternall life and death of the soule; vvhat  
 treasons shee hath committed against her Crea-  
 tour, injuries against her neighbour, or indig-  
 nities

ties against her owne worth; & this not by doubt-  
full or obscure *Probata & allegata*; but by *Sim-  
plicem & claram inuentionem conscientiarum*. O stu-  
pendum! see, Princes, Politicians & priuy-coun-  
sellors come creeping on their knees, to discouer  
to a poore Priest the most hidden secrets and  
mysteries of their Arts: *Et quod Sacerdos aperit,  
Deus non claudit, nec aperit quod Sacerdos claudit;  
sed celum tradidit in manus eius*. And will any  
man that beleeueth and considereth this, esteeme  
any other dignity, or feare any other power but  
this? sure no man is so mad.

Conclude thou to iauoke all the powers of  
heaven and earth to prayse that great God, *Qui  
dedit potestatem talem hominibus*, looke out for  
knowledge, prudence and charity; *Et facis iudi-  
cia iusta & recta coram Domino*.

7. Consider leuently the great obligation a  
Priest hath to sanctity & all sort of vertue; which  
by good consequence must be according to the  
degree he hath receiued of dignity & excellency,  
which as wee haue seen, is the greatest vpon earth;  
and according to the strict account that will be  
demanded of him, which also will be the greatest  
amongst men; the greatest therefore aboue all  
other sorts of men, must be the sanctity, ver-  
tue and purity of a Priest: correct therefore in thy  
selfe and others, that most commonly receiued,

yet most erroneous conceit, that secular Priests are not bound to seeke perfection, but onely religious men; so cry the ignorant sort, but no man of learning or vnderstanding dare affirme it: read Molina Tract. 2. de Sacerd. where out of S. Chrysostome he bringeth the comparison betwixt a monke and a Priest: *Monachorum certamen ingens & labor multus est; verum si conferre quis voluerit illius sudores cum recte administrato Sacerdotio, certo tantum esse inter illa duo discrimen reperiet, quantum est inter priuatum & Regem.* Nay he placeth the sanctity of a Priest amongst that of Angels: *Necesse est Sacerdotem sic esse purum, ut si in ipsi caelis collocatus, inter celestes illas virtutes medius staret.* The same teacheth S. Denis with all the Fathers and Doctours. Whatsoeuer holines therefore can be required in liuing men, the first and most obliged vnto it, is a Priest; & of this assure thy selfe.

Conclude on the one side with great feare of thy selfe; because as a holy Pope layth: *Vilissimus compitendus est, qui est honore prestantior, nisi etiam praebeat scientia & dignitate:* yet on the other side be confident in God almighty; *Non deserit nisi prius desertus;* but giueth allwayes grace according to the charge, he imposeth.

THE THIRD MEDITATION.

*Of the state and obligation of an Apostolicall  
or Missionary Priest.*

I. **C**ONSIDER first, that Missionary or Apostolicall Priesthood is the highest dignity upon earth; whose end being the conuersion of soules, is in part the same, for which the Sonne of God became man, and for which the twelve Apostles were by him dispersed ouer the whole world: and, as the Cardinalls *De propaganda fide* haue declared, *Est praestantior sine Religionis*; who giue also the reason; *Nam inter diuina opera diuinitissimum est ad salutem animarum cooperari*. Neither can any man with reason doubt hereof; who considereth that diuine charity is the forme and life of euery spirituall state and profession; that is, loue of God and our Neighbour: both which loues the state of Mission doth require in the highest degree; hence our Sauour demanded thrice of S. Peter, *Amas me?* and then, *Pasce oues meas*. For the first part of his function is, *Euangelizare*, that is, to be the head and master of contemplatiues; the second is, *Gubernare animas*; that is, to teach the ignorant, and correct the faulty; *Nullum*,

quoth S. Gregory, *Deo omnipotenti est tale sacrificium, quale est zelus animarum*: neither feare that preaching or teaching doth any way hinder the contemplative part; *Non enim impedit, sed extendit charitatem*: witnes the Apostles, who ever joyned Mary and Martha in one.

Conclude to humble thy soule before God for calling thee from nothing, to be a pillar in his Church, & a champion in his battles: whet vp thy courage, preserve and increase in thy heart this divine flame of charity; and let thy workes and fingers *Suillare primam myrrham eius*.

2. Consider secondly, how many ties and obligations thou hast, to goe on in the enterprise begun; to wit, the conversion of thy Country: the first is, that thou hast obliged thy selfe vnto it, by a firme and solemne oath, which is stronger then a vow, vied by Religious men; for as much as this kind of oath includeth both a promise, which is the instance of a vow, and also the calling of God for a witnes; & God himselfe hath oft vied to confirme his owne promises with an oath, so to make vs esteeme them the surer and stronger. Thy second obligation is of justice, first on thy owne side for hauing receined thy breeding and education in vertue & learning, vpon the condition and contract of assisting the conversion of thy country: next on thy countreys side, which



is in a spirituall extreame necessity and in imminent danger of eternall damnation vnles thou & such others asist her ; if then for a temporall necessity of our Parents wee may & ought to forsake all other obligations to relieue them, how farre more are wee bound to prefer the spirituall necessity of our country before all other vows, whatsoeuer are incompetent with it? Neither thinke that because thou art bound to this by oath & justice, thou dost therefore lesse out of charity, as some sophisters talke ; for the order of charity is, to be greater there, where justice and duty vrgeth most.

Conclude as thou art the first in the strictnes of duty and justice, so to let no man goe before thee in the great worke of thy country's conuersion: beg daylie of God *Zelum animarum*: consider sometimes how much God valueth a soule, *Ita vt Vnigenitum daret.*

3. Consider thirdly the conditions and difficulties of thy state ; and deceiue not thy selfe ; it is not to returne into thy country, and to liue among thy friends at thy ease and content ; nor to haue all things provided to thy hand as in Colledges ; no nor to be supplied in thy necessities out of the common stocke, as the Religious are ; but to liue in perpetuall hazard of thy life & liberty from the lawes & Ministers of thy native

foyle: euer most ready to surrender both *Pro Christo & amico*: next for thy personall necessities, to find thy selfe all alone, wandering from place to place without any certaine abode to put thy head in; ô how many sleight putt-offs, or at the best, dry welcoms art thou to meet with! how many pretences of dangers and feares will againe hasten thee out of dores! none but who haue had the experience can truly conceiue it. Finally if thou comest to want thou must e'en sit downe with it, for ought I know; and practice that poverty, which others professe, & seele not; but are on all sides assisted, respected and honoured; nay will be the first shall worke thee out of harbour, if good lucke haue any way accommodated thee.

Conclude not to be dismayed for all this; *Sed scias viam viue te ingredi*; was not this the life of the Apostles and of Christ himselfe, *Qui non habebat ubi reclinaret caput*? ô resolue to thinke nothing honorable, nothing Apostolicall but this way; least thou hazard the honour of Christ and his Apostles, who knew no other: let others talke as vaine gloriously as they will, all will proue but wind.

4. Consider fourthly the great difficulty of this enterprise of soules: the charge is twofold; *De malis bonos facere*; & *iam factos conseruare*: ô  
what

what an impossibility is it, to perswade worldly & carnall men to forsake their sensuall pleasures for others, not onely inuisible, and to the meere-ly imaginary or phantasticall; but also quite opposite and destructive of those, they doe surely and quietly enjoy! guesse somewhat, by the stiffness we see men haue in a preconceiued opinion, though purely speculative, and no way concerning their good or harme. Again the meanes we vse, are not abundance of miracles as in the Apostles time, sufficient to strike and mollify the hardest hearts; but reasons very speculative, and authorities of no credit with them: neither are those we must deale with, rude and simple people, whom at least a faire flourish or discourse might allure; but most subtile, crafty and beaten to all thy arguments; and who from their mothers breast, are taught and forewarned not to believe a Papist nor Priest, for that they are impostors, & deceiuers, nay murderers, traytours &c. O vvhath hope, vvhath helpe in such an encounter? truely none but from God and confidence in him. Nowv hauing by Gods mercy gained any to the truth; to conserue them in it, is the second taske, as hard as the former: for all the lawes of thy country both Ciuill and Ecclesiasticall are strongly against both thee and thy Conuertit's, threatening vtter ruine and death to both:

both: neither hast thou any meanes left thee vnder heauen, but vwhat is purely spirituall or *in foro interno conscientia*: a slender thread to hold so great a vweight.

5. Consider fifthly, or rather make a strong & finall resolution vwith thy selfe out of all the points hitherto pondered; first to make a true & settled esteeme of the Estate and vocation God hath called thee vnto, to vvit of a scholler, Priest and Missionary; that there is none in the vwhole Christian Church more vvorthy, more honorable, or of more perfection; as hath been shewed in particular; and vwhatsoever other men pretend or talke, prelerue thou this certsinety in thy breast: but by no meanes be contentious vwith any; it cannot but breake peace and charity. Next resolue, *Honorare officium & dignitatem tuam*; that is, setting all other cares, thoughts and imployments aside, to apply thy selfe vvholly, *Quin- tus quantum es*, to get here in the Colledge those vvwo talents of vertue and learning, so precilely necessary for thy state, and the vvorke thou aymest at: *O miles Christi*, be not deceived vwith flatteryes; be not tyred vwith prayer and study; be not dismayed vwith the poore and small difficultyes, that can here happen vnto thee: alas they are not so much as flea-bites to vvhat poore vvorldlings groan vnder; or to those vvwhich thou  
thy

thy selfe must hereafter encounter with. Get what learning thy ability and industry can bring thee to; in thy prayers and Meditations be assiduous & permanent; and in them ayme ever at the loue of God and thy neighbour, that *Gemma salutis*, that *Donum Spiritus sancti super omnia dona*. Finally in all things obey thy Superiours, keep peace with thy fellowes, what soeuer it cost thee; and whatsoeuer thou seest good and vertuous in others, strue vpon occasion to imitate it; but what thou seest amisse. let it be to thee a warning to auoyde the like. *Hæc si feceris, habebis multa bona, & in futuro vitam æternam. Amen.*

## A CONCLVSION

FOR THE WHOLE YEARE.

*How to examine our progresse and renew  
our purposes & resolutions.*

**C**Orpus, quod corrumpitur, aggrauat animam & deprimi sensum mentis cogitantē; the bad inclinations of our fraile nature lye heauy vpon our soules, and draw them still downe.



downewards; if wee strue not oft times to lift them vp by maine force of resolution. For this purpose, besides our daylie exercises; and aspirations, which are as short flights of our soules; it is most requisite once a yeare at least to make a serious & generall suruey of our spirituall profit and progresse; & then to renevv all our good desires and purposes, that so with new life and courage vvee may, *Procedere de virtute in virtutem usque ad montem Dei*: least on the contrary by sloth and negligence vvee suddenly tumble dovvne to our first state, or rather into a farre vvorse: for spirituall falles haue this property, that they cast vs allvvayes lower, then vvvas the state from vvwhich vve ascended vp to deuotion.

*These must begin to be read on the 26. of August at night.*

## THE FIRST MEDITATION.

*How to examine our spirituall progresse.*

- I. **C**onsider first, and call to mind the protestations or at least good purposes thou mad'st at thy first coming or dedicating thy selfe to the seruice of thy Lord God: the first vvvas, vtterly and for euer to detest and abhorre all kind of

of mortall sinne: the second was to dedicate thy body, soule, heart and all that thou hast to the loue and seruice of God: the third was, that if it should happen vnto thee, to fall into any sinne or ill action, to procure immediately to rise againe by Gods grace: all most worthy and noble resolutions. But to whom are they made? to whom were they offered? to no other then to the Eternal God of heauen, thy Soueraigne Lord & Maker; in the presēce of the most . Virgin Mother, and the whole Court of heauen, both Angells & Men; with the solemnity that is there vnto to bee *Super vno peccatore penitentiam agente*. O my soule remember vvith loue and gratitude, vvith vvhat sweetnes thy God did preuent thee, and call thee out of a country drownded in siane and heresie; and leauing millions behind, as good or better then thy selfe, made choise of thee to be his childe and darling; and that in thy young age before sinne and the vvorld had taken possession of thy heart: oh vvhat felicity is it, to learne quickly that, vvich we cannot know but ouerlate?

Conclude vvith humble thanks to thy good God for so gracious a fauour, and so timely a calling thee to his seruice: pity and pray for those, that are yet behind, that the same mercy may touch them vvich hath befallen thee most happily.

2. Consider secondly the effects, which by Gods grace this vocation hath already wrought in thee; & I doubt not but thou shalt find a charge and alteration remarkeable in thy soule, comparing that which now thou art, with that which thou hast been *In diebus illis*: dost thou not account it a singular felicity & honour to know, how to talke familiarly with thy God by prayer? to haue an enflamed affection, or at least a great desire of the loue of God? to haue appeased and pacified many a troublesome passion, which did before vex and torment thee? to haue auoyded many finnes and scruples of conscience? to liue fenced, and as it were hedged in from the dangers and occasions of sinne, neuer wanting to those poore soules, that liue abroad in the wide world? and in a word, to haue so frequent vse of the most holy Sacraments, Penance and Eucharist; by the former healing vp the old soares of finnes, & wiping away the daylie spots that may defile thy garment: by the latter uniting thy selfe to the soueraigne wellspring of euer-during graces? O my soule these are great and inestimable fauours: *Et grandis mutatio dextera excelsi.*

Conclude and cry out, *Non moriar sed vitam,*  
*& narrabo opera Domini*: resolve to be euer humble and gratefull to thy sweetest God: nothing els but ingratitude can now hinder thy finall felicity:

licity: take heed of taking any part of this honour to thy selfe; but thinke euer, what thou wert before God called thee, & account that thy owne.

3. Consider thirdly, and in particular examine how thou standest affected towards God; thy selfe, and thy neighbour: and first towards God: how dost thou now looke vpon a mortall sinne? hast thou conserued a firme resolution neuer to commit any, whatsoeuer it should cost thee? happy soule if thou dost so; for hereon is settled the foundation of a spirituall life. Next, how doth thy heart beare it selfe towards veniall sinnes? tis true, wee cannot but now and then fall into them; but let that neuer trouble thee; vles thou beare a speciall inclination & habituall delight to any in particular; for that must be rooted out. Againe, how affected towards the commandments of thy God? dost thou find them delightfull, sweet, acceptable, as thy Saviour hath promised? ô Christian soule, he that hath his mouth in tast, and a good stomack, loueth wholesome meate and rejecteth the contrary. Finally, how doe spirituall exercises now saour vnto thee? dost thou loue & esteeme them? doe they not trouble and discontent thee? art thou glad or sorry, when vpon a lawfull occasion they must be omitted? to what sort of exercises dost thou find thy selfe most

Hh

inclis

inclined? and if any in particular dislike thee, examine the cause and root of thy dislike; and cut it off.

Conclude with humble thanks to God, for what thou findest thy selfe amended in; acknowledge his onely mercy for the cause: and, on the contrary side, confesse vnfainedly thy selfe for the sole authour of all that hath beene done amisse, & of thy small progresse in vertue.

4. Consider fourthly and examine how thy heart remaines affected towards God himselfe: taketh it pleasure in the remembrance of God? feeleth it a sweet delight in calling him to mind; as David did; *Memor fui Domini, & delectatus sum*? dost thou find a certaine promptnes and facility in thy heart to loue God? and a particular fauour in this his loue? doth thy heart recreate it selfe in meditating vpon the immensity, bounty and sweetnes of almighty God? dost thou amidst thy busines willingly admit a thought of thy God, when it comes? o these are good signes of a true louer. Againe, dost thou find in thy heart a true desire of the outward glorie of God? and art thou ready to doe somewhat for his honour and worship; for wee know, that *Probatio amoris est exhibitio operis*. Dost thou loue to talke of God, to discourse of his wonders, to prayse and extoll his attributes? for whō can a louer talke of



but of his best beloued? Finally, which is the finest touchstone of true loue, hast thou suffered any thing patiently for God? hast thou left any affection, or renounced any delight for God's sake? ô see in particular, what thou hast in all this time forsaken for the loue of God? & blesse him for it.

Conclude according to the state thou findest thy soule in: but euer with begging of pardon for thy ordinary backwardnes in all these points: offer him vp afresh thy heart, to the end he may be the sole Master and Lord of it *In secula seculorum.*

5. Consider fifthly, and obserue how thy heart standeth affected towards Iesus Christ, true God and man; hast thou a right esteeme of his greatness? and dost thou feelingly apprehend what meane those his words, *Data est mihi omnis potestas in cælo & in terra?* that he is sole and absolute Soueraigne of life and death; heauen and hell? that he is the source of all God's blessings vpon vs? & that nothing, nothing comes downe from God the Father, but *Per Dominum nostrum Iesum Christum?* I doubt not but thou beleeuest all this, but dost thou feele it *Practice* in thy heart; and not, as worldlings doe, looke vpo it as a thing as farre of, or in the aire? Next, takest thou pleasure in thinking on his sweetest life and bitterest death? if

thou hast not this, thou art noe true louet of Iesus; but shewest onely a faire outside towards him. Againe, what reuerence and respect dost thou beare towards thy good Angell and the rest of the Saints of heauen? but aboue all, to the Virgin Morher of Iesus? dost thou heartily honour her as shee deserueth? doe reuerence to her images, and to her name, when thou hearest it? dost thou place great trust and confidence in her intercession? but aboue all dost thou endeavour to imitate some of her vertues, her purity, her humility, her ardent loue towards God? *Fac hoc & vines.*

Conclude with an act of heroick loue towards Iesus Christ, and begin now to loue him afresh; for so good is he, that he will presently meet thy loue with his, and a thousand blessings more: and forget no more his Lady Mother, but offer thy selfe vnto her for her meanest, but most humble seruant: this done, feare no more, *Securus eris.*

8. Consider sixthly, and examine how thou hast gained vpon thy selfe: and first how doth thy soule stand affected towards the vanities of the world? canst thou find in thy heart to forsake them all for God's sake? dost thou find thy selfe *In preparatione animi* to leaue earth for heauen, or this world for the next, at what time or houre it shall please God to call thee hence? seele thy pulle well in this point. Next, dost thou  
keepe

keepe due order in the loue of thy selfe? that is, dost thou loue thy soule better than thy body? dost thou take as much paines to get vertue as temporall commodities? heavenly glory, as transitory honour? hast thou a tender care to helpe & cherish thy poore soule, when she is spiritually sick or distēpered? ô forsake her not in that case, call for the physician and apply speedy remedies; eternity depends on her health. Againe, how dost thou esteeme thy selfe? better or worse than others? to appeare as nothing before God, is no great matter; for what is a flie to a mountaine, or a droppe of water to the Ocean? but to thinke equalls our betters, and desire that others should thinke the same, that indeed is a point of heavenly courage. Finally, how dost thou vse to talke of thy selfe in company, and of thy deeds? I suppose modesty will not let thee praise thy selfe downeright; but on the by, or at least giuing some occasion for others to praise thee; looke well into this, and if thou be free, *Perfēctus es*, praise God for it.

Conclude to humble thy selfe before God and man in all thy words and actions: to haue a care also of thy soule, the fairest pearle vpon earth; let others trim and foster their carcasses, but let thy sole care be to adorne and beautifie thy soule in the eyes of God and men.

7. Consider seventhly, and search all the corners of thy heart, what disposition thou findest there towards thy neighbour, whom God commandeth thee to loue as thy selfe; that is, to wish him the same happines in this & the next world, as thou dost to thy selfe; not for this or that private respect, or more to one than the other; but to all equally, and for one and the same respect, because they are all created to God's image, and redeemed with his precious blood. See now how thou dost comply with this precept: art thou kind, courteous, and friendly to all? dost thou wrong no man in thought, word, nor deed? in thought, by rash judgements, contempts, groundlesse suspicions? in word, by detractions, calumnies, harsh language? in deed, by wronging his person, friends or estate? *O quis est iste, & laudabimus eum? fecit enim mirabilia in vita sua.* But above all, how dost thou comply with that new precept of our Saviour, *Dilige inimicos vestros &c.* this, this is the touchstone of a true lover; if thou find some of thy companions troublesome, harsh, intractable, canst thou yet affect them as well as thou dost the rest, who are louing, courteous and gentle toward thee? ô if thy heart can truly say, Yes, how happy art thou? and yet know that till thou canst say so, thou art no true lover, neither of God nor of thy neighbour.

Con-

Conclude with great humility, seeing how farre of thou yet art from true perfe&tion: inuoke the grace of God almighty, and the intercession of the Virgin Lady Mother and all thy Patrons, for the gaining of this spotles pearle, the true loue of God and our neighbour.

THE SECOND MEDITATION.

*Motives for the renewing of our good purposes & resolutions.*

1. **C**ONSIDER first the fairenes and beauty of thy soule, whose vnderstanding roundeth the whole world with an Eagle's eye, and thence mounteth higher vnto the inuisible being of Angels, & neuer ceaseth till shee reach vnto the vn-speakable and incomprehensible nature of the Godhead; losing her selfe at length in that deepest, but also sweetest Ocean of Being. Besides this, shee hath a free-will, so absolute a Lady and Princeesse, that no power in heauen or earth can make her stoope or incline where of her selfe she listeth not; and yet so soaring, that the Diuinity it selfe escapeth not her embraces; for by loue she reacheth vnto God, and tyeth vp with him the true knot of euerlasting friēdship. But aboue



all ponder the capacity and vastnes of an humane heart, whose desires nothing vnder God can fill vp and satisfie; whose flight can find noe footing but in the Arke of Eternity: for tell me thou riotous soule of our Salomon, hast thou euer found a full and permanent content in the height of all thy earthly delights? alâs! heare her weary and tired voice, *Vanitas vanitatum, & omnia vanitas & afflictio spiritus.*

Conclude to lift vp thy soule to her naturall pitch; shew her that shee is immortall and heire of eternity, and teach her to direct her course that way: ô my faire and louely soule; thou canst vnderstand and loue God himselfe; why then dost thou entertaine thy selfe in things inferiour to God? thou maist pretend eternity & heauen for thy inheritance; why then dost thou hunt after moments and molehills.

2. Consider secondly that onely vertue & deuotion can make thy soule to rest content in this world, ô what excellent beauty is in them? make a comparision betwixt the louely vertues, & the hideous vices that be contrary to them: vvhatsweetnes is there in patience, compared to reuenge? in meeknes, in respect of anger and frowardnes? in humility, in regard of pride & ambition? in liberality, compared to couetousnesse and nigardise? in charity, compared vwith enuie?

in sobriety, in respect of intemperance &c. Vertues haue this excellency, that they fill the soule vvith an incomparable delight and iuveetnes after she hath praetised them: vvhereas vices leaue the soule exceedingly vvearied, tired and molested. And vvhy endeauour wee not then to obtaine these pleasures, that haue no gall nor bitternes mingled with them? He that hath but a few vices, is not content with the delights they bring him; and he that hath many, is ouerburdened by them, rent in sunder by their crosse and opposite inclinations; and finally, *Lafatus in via iniquitatis*: but he that hath a few vertues, hath a great deale of content in them; and by a sympathie and connexion of them, the more his contentment is, the more his vertues increase. O deuout & vertuous life, how lonely art thou? how honourable? how delectable *Super omne aurum & topazion*? without thee good is euill, and all pleasures bitter vnnquietnes.

Conclude to embrace a vertuous life for it's owne sake, that is for the honour and content shee bringeth vvith her: proclaime a publike hatred to all sorts of vice; and be not ashamed to professe thy selfe a seruant and champion of vertue, as thy onely Mistresse; cry alvvayes to God vvith the Samaritane: *Domine da mihi bibere de hac aqua, saluante in vitam eternam.*

3. Consider thirdly the examples of God's Saints of both sexes & all cōditions : vvhat is it, that they haue not done, & suffered for their loue & deuotion to God? looke vpon the inuincible Martyrs ; vvhat torments haue they not conquered and scorned, for the maintenance of their faith, and performance of their loyalties? but aboue all, those faire & flourishing Ladies, vvhiter than lillies in purity, more blushing than roses in charity, some at tvvelue, others at thirteene, fifteene & tvventy; see howv they endured a thousand sorts of Martyrdomes, rather thā to renoūce their sacred resolutions; not onely in profession of faith, but also in the preservation of their virginity, and the exercise of other vertues. O good God, what constancy, to our both comfort and confusion, hath that fraile sex shewed in these occasions? Againe, see the millions of glorious Confessours, as well in Cities and the throng of worldlings, as in Monasteries and deserts: what immoueable and vncorquered patience haue they shewed? how did they embrace their purposes of sanctity without exceptions or reseruations, and went on with them without any rediousnesse or faintnes? neither thinke that they were by nature Angells or Seraphins, so to excuse thy selfe: no, no, they vv ere fraile, mortall men as vvee are; they did all for the same God and by the

the same vertues ; & vvee haue the same Sacraments & helps, that they had.

Conclude then to re-assume a new courage & firme resolution in the seruice of God & the vocatiō thou art placed in: vwhen any storme ariseth against thee, lift vp thine eyes to heauen, and see the valour of those troupes before thee.

4. Consider fourthly the vnspeakable loue, vvherevvith Iesus Christ our Lord suffered in the vvorld so much, especially in the garden of mount Oliuet and the bitter place of mount Caluary: all that loue of his vvvas for thy sake ; by these many pangs and torments he obtained of God the Father good purposes and holy resolutions for thee: by the same afflictions did he moreover purchase all things else necessarie for thy soule, to maintaine, nourish, strengthen, and bring vnto full growth and perfection all thy resolutions. O see howv the deare heart of our Lord Iesus beheld thy heart from the tree of the Crosse and there in a manner fell in loue vvith it ; and for loue of it obtained for thee all the good that euer thou hadst, or euer shalt haue ; and amongst the rest, these good resolutions. O holy resolution! howv precious and nobly borne art thou, being daughter to such parents, as are the loue & passion of thy svveetest Sauour ? ô howv carefully ought my soule to cherish thee, since thou hast been so deare

deare vnto my Iesus? Alas, Sauour of my soule, thou did'st die vpon the Crosse to gaine me my vertuous resolutions: ah, doe me the fauour that I also chuse rather to die, than to forget or forgoe thee or th em.

Cōclude to doe so by the grace of God: looke hereafter vpon thy good purposes & resolutions not as on creatures of thy owne braine, subject euery houre to new change and mutability: but as on the dearest darlings of thy Sauour's breast; & as such esteeme, honour and maintaine them;  
*Et ducent te in vitam aeternam.*

5. Consider fifthly, how as a woman, as soone as she is with child, prepareth her cradle-linnen, swathing bands, and with all bethinketh her selfe of a nurse for her child, which shee hopeth to bring forth, although it be not yet come into the world: euen so our Lord Iesus, hauing his goodnes pregnant and, as it were, great with child of thee, pretending to bring thee forth to saluation, and to make thee his daughter and heire, prepared vpon the holy Rood of the Crosse all that was necessary for thee, and for thy saluation; that is, all the wayes, all the graces, all the fauours, by which he conducteth thy soule, and will bring it at length to perfectiō. Ah my God! how deeply ought wee to imprint this in our memore? is it possible that I haue been loued, & so swerely belo-



beloned by my Saniour, that euery step of his life and passion, euen as he went to mount Calnary, sweating and fainting vnder his heavy Crosse, euen then he went berhinking himselfe of my good and of euery one of these little occasions by which he hath drawne mee vnto him? how much ought wee then to esteeme and how carefully to imploy all this to our ovne benefit and commodity? neither vvas this care of his for thee in generall or *In confuso*; but so particularly, as though there had been no other soule in the vworld to take care of: this made his Apostle say, *Ipse dilexit me, & dedū semetipsum pro me.*

Conclude to be euer very vigilant and carefull to attend, entertaine, and follovv euery illumination, inspiration or motion to good, vvhich thy Iesus shall dart into thy bosome: and craue hearty pardon for thy negligence hitherto in this point, vvhich importeth as much as the beginning of all our good.

6. Consider sixthly vvith an especiall pondering and gratitude the first spring and originall source of all thy good, temporall and eternall; to vvith the infinite & eternall loue that thy Almighty God beareth towards thee: for thou must knowv and for certaine belecue that long before our Lord Iesus Christ, as man suffered for thee vpon the Crosse, the diuine Majesty did forecast thee

thee in his all-seeing knowvledge, and loued thee infinitely in his soueraigne goodnes. But ywhen, my soule, began this so great, so constant, so ancient a loue? sure long before I vvas, for it gaue me my first being; and so it is most free & frāke, vvithout any desert of mine: againe, long before earth, heauen, Angells & all other creatures; for being shut vp in the breast of God, it must be of equall durance vvith him; that is euery vvay as eternall as he himselfe is. *O antiqua veritas quā serò te cognoui! ô aterna bonitas, quā serò te amavi!* This loue then of God it vvas, that from all eternity vvas preparing, first my being, and then all other graces and fauours conducing to my vvell being and future saluation: among vvwhich the first vv ere holy inspirations, and by them pious purposes and resolutions to good: vvithout vv which nothing goeth forvvard *In vitam æternam.*

Conclude to make great esteeme of thy good purposes, as coming from the fountaine of goodnes: knowv that all the vvorld is not vvorth one soule, and a soule is vvorth nothing vvithout good resolutions; leaue not then one good resolution for all the vvorld. Lastly repay, hovv late soeuer, that loue of thy sweetest God vvith one dramme of true loue.

7. Consider lastly & making a finall conclusion

tion for the vvhole yeare past, and a strong resolution for the yeare to come; thinke and lay: ô most amiable resolutions! you are to mee the beautifull tree of life, vvhich my God hath planted vvirh his ovvne hand in the midst of my heart, and my Redeemer hath vvatered vvith his precious blood, to make it fructifie: rather vvill I suffer a thousand deaths than endure that one of you should be hindered. Neither vanity, nor delights, nor riches, nor sorrowes, nor tribulations, shall euer, by God's grace, be able to pull me from my holy designes & purposes. O my good Lord, is it thou that hast planted this tree of good resolutions, and from Eternity kept it in the bosome of thy fatherly providence, to place it at length in the garden of my soule? ô how many soules are there vvhich haue not been favoured in so high a degree? and how then shall I be able to humble my selfe profoundly enough vnder thy mercy? ô beautifull and holy resolutions? if I keepe charity, you vvill saue me eternally: if you liue still in my soule, my soule vvill liue in you: liue then for euer my good resolutions, as you vvare eternally in the mercy of my God, liue & remaine eternally in mee, and I in you. *Amen Iesu.*

This done, deliuer vp, consecrate and sacrifice vnto God thy heart, thy soule, thy vvill, vvith  
pro-

protestation, that thou vvilt aske or demand the againe, but leaue them entirely & eternally in his holy hands: inuoke his grace to seale vp the contract: begge the assistance of the B. Virgin, thy Angell, holy Patrons &c.

*Here end the Meditations for the course of  
the vvhole yeare.*

*MEDITATIONS FOR  
Particular Recollections according  
to the order and custome of  
the Colledge.*

**F**irst for Priests, vvho are to be sent avva y in Apostolicall Mission; for their three dayes Recollection, may serue the Meditation already set dovvne folio 471, of the state & obligation of an Apostolicall or Missionary Priest.

Secondly, for the Diuines, vvho goe to take holy orders; for their three dayes Recollection may serue the Meditation already set dovvne fol. 462, of the state and dignity of Priesthood.

Thirdly for those Schollers, vvho in the Vacancies, holy vveeke, or any other time shall voluntarily make a Recollection; no certaine points

points can be set downe; but they must be left to their owne choise, with the aduice of their Ghostly Father: who, according to the necessity and profit of euery one, may appoint fit and convenient Meditations out of some part or other of this booke.

Fourthly for those, who come to be admitted into the Colledge, for their three dayes Recollection, may serue these six following points or considerations.

**MEDITATION FOR**

*Schollers that come to be admitted.*

**C**onsider first, that God almighty created thee, as all things else, of nothing; not for any need he had of thee, or commodity by thee, but onely to exercise and declare his bounty in thee: and this he hath done in a most ample manner, making thee capable of his grace and glory, and therefore he hath enriched thee with vnderstanding to know him, memory to be mindfull of him, will to loue him; finally, with interior and exteriour senses, to seele, see and enjoy his benefits, of which the whole world is full, &c for all which thou art bound to praise him and serue him. The end therefore of thy Creation



being to serue God in this world and to enjoy him in the next; reflect a litle vpon thy selfe, how thou hast complied with the first part of seruing God: vpon what thou hast hitherto busied thy vnderstanding, thy memory, thy will, with all the powers and senses of thy soule and body: how little or how much thou hast performed herein thy owne conscience well examined will tell thee: but surely the common course of most men in the world, is so to liue as though they knew not by whom, nor for what end they were created; vnles it were to enjoy these present pleasures, & to set vp their finall rest in this world; to heape vp riches, build faire houses and wallow in sensuall pleasures.

Conclude with most humble thankes to the Diuine goodnes, first, for creating thee to so noble an end; secondly, for giuing thee this opportunity to see and review thy actions and obligations: resolue henceforward, to reject and despise all thoughts and actions that conduce not to this end of seruing God: finally offer one hearty prayer to God for poore and blind worldlings.

2. Consider secondly the enormity of sinne & terrour of death, *Nam per peccatum mors*: sinne is a more vgly monster than the Deuill, & farge more hatefull to God: It was sinne onely that threw the Angells out of heauen, man out of Paradise

paradise and both into hell; 'twas sinne onely that made the Sonne of God giue vp his sacred breath vpon the Crosse; finally 'tis sinne that will at length consume the whole vworld vwith fire and brimstone. This being most true, see nowv howv long it is since thou hast begun to sinne; & howv ener since thou hast increased them against God, thy neighbour, & thy selfe. I vveetest God, that I cannot present thee one day of all my life, in which I have not offended thee! not one of the powvers of my soule, or senses of my body free from the guilt of sinne! not one of thy benefits, inspirations or Sacraments, but I have abused & turned against thee! After sinne comes death, vnapossible to be either prevented or foreseen; and yet most terrible; first, for being the last period of all that belongs to this life, & vworld; friends, riches, honours, pleasures; secondly, for being the entrance into another vworld; vnknowne, vnexperienced, and doubtfull whether of blisse or misery: O vwhat gripes vwill a poore vworldling feele at that houre for all that he must leaue behind him? and vwhat groanes vwill a sinner then giue for feare of the los he shall haue in the vworld nowv ensuing.

Conclude vwith a true and hearty sorrow and detestation of thy sinnes past; vwith a strong resolution first to confesse, next to amend them

all for the future: againe, thinke oft vpon death, and prepare thy selfe for it; how young soeuer thou art; for this is the onely vway to make it easy and tolerable.

3. Consider thirdly, how, as after sinne comes death, so after death cometh judgement, & then either heaven or hell. O the terrour of that sentence, *Ita maleasti in ignem eternum*: hell is a dungeon in the hollow of the earth, where a double paine shall afflict the damned; the one is called *Pena sensus*, which signifyeth all sort of torments, both interiour and exteriour, that can be thought or imagined; heat and cold, tormenting diuells, howlings and gnashings of teeth; the other is termed *Pena damni*, the losse of the light of God; a torment as farre surpassing the former, as God surpasseth all his creatures: & yet, which surpasseth all, both these torments are to be eternall, for euer, without end, as long as God shall be God. O Eternity, how intolerable, how full of desperation is thy memory to these wretches? But how sweet, how comfortable to those whose call shall be; *Venite benedicti Patris mei, possidete regnum &c.* The joyes of heaue none can imagine as they are, but certaine it is that they are euery way compleat, in body and soule ouerfilling all with the cleare vision of the Deity: where the Palaces are all of precious stones and burnish gold;

gold; where the lambe of God, Iesus Christ, is the common light, sending out his bright beames from end to end; where the Angells & Saints glitter more then a thousand sunnes: finally, where is *Omne bonum sine mixtura mali.*

Conclude with detestation of all thy sinnes, which onely can cast thee into hell; and resolute to imbrace vertue, which alone can raise thee to Paradise. Finally make this solemne protestation. O my gracious God, since it hath pleased thee at the length to recall my wandering steps, and to direct them into the right way; neuer hereafter will I turne back to those by-ways; neuer here-after will I stray from the true path. Let vs goe with courage, my deare soule; let vs runne towards this blessed countrey, which is promised vs in the kingdome of heauen: what make vvee so long in this beggarly countrey of Egypt? I vwill therefore dispatch my selfe from all such things, as may put me out of the vway, or hinder me in so happy a journey: I vwill cleanse my selfe of sinne, and then seriously imbrace the vway of vertue.

*Here may enter the Generall Confessio,  
which is to be made.*

I. **C**onsider fourthly, how learning being the ornament of the mind, must as farre exceed

all for the future : againe, thinke oft vpon death, and prepare thy selfe for it, how young soeuer thou art; for this is the onely vvay to make it easy and tolerable.

3. Consider thirdly, how, as after sinne comes death, so after death cometh judgement, & then either heauen or hell. O the terrour of that sentence, *Ite maledicti in ignem eternum!* hell is a dungeon in the hollovv of the earth, vvhere a double paine shall afflict the damned; the one is called *Pena sensus*, vvhich signifieth all sort of torments, both interiour and exteriour, that can be thought or imagined; heat and cold, tormenting diuells, howlings and gnashings of teeth: the other is termed *Pena damni*, the losse of the sight of God; a torment as farre surpassing the former, as God surpasseth all his creatures: & yet, which surpasseth all, both these torments are to be eternall, for euer, without end, as long as God shall be God. O Eternity, how intolerable, how full of desperation is thy memory to these wretches? But how sweet, how comfortable to those whose call shall be; *Venite benedicti Patri mei, possidete regnum &c.* The joyes of heauē none can imagine as they are, but certaine it is that they are euery way compleat, in body and soule ouerfilling all with the cleare vision of the Deity: where the Palaces are all of precious stones and burnisht gold;



gold; where the lambe of God, Iesus Christ, is the common light, sending out his bright beames from end to end; where the Angells & Saints glitter more then a thousand sunnes: finally, where is *Omne bonum sine mixtura mali.*

Conclude with detestation of all thy sinnes, which onely can cast thee into hell; and resolute to imbrace vertue, which alone can raise thee to Paradise. Finally make this solemne protestation. O my gracious God, since it hath pleased thee at the length to recall my wandering steps, and to direct them into the right way; neuer hereafter will I turne back to those by-ways; neuer here-after will I stray from the true path. Let vs goe with courage, my deare soule; let vs runne towards this blessed countrey, which is promised vs in the kingdome of heauen: what make vvee so long in this beggarly country of Egypt? I vwill therefore dispatch my selfe from all such things, as may put me out of the vway, or hinder me in so happy a journey: I vwill cleanse my selfe of sinne, and then seriously imbrace the vway of vertue.

*Here may enter the Generall Confessio,  
which is to be made.*

- I. **C**onsider fourthly, how learning being the ornament of the mind, must as farre

exceed all other qualities or faculties of the body of beasts or other creatures, as the mind or soule of man surpasseth them all; vvhich is vvithout proportion: hence it is, that Schollers haue the preeminēce aboue all other sort of men: for there is no man but laughs at a foole, hovy rich soeuer; and in his heart respects a Scholler, though neuer so poore; admires his discourses and vvillingly submits his judgement to a schollers opinion; looking on him as on a creature of a higher ranke or *Species*: this made *Sepeca* lay: *Philosophic etiam apud pessimos honor est: nunquam tantum conualescit nequitia, ut non philosophia nomen venerabile & sacrum maneat*: and the Poet, that *Sapiens uno minor est lone, dives, liber, honoratus*. Princes, Governours and Magistrates are thought to know more than other men; and if they be so, they are truly esteemed, othervvise not; hence *Plato* thought learning as necessary for a Prince, as is the soule for the body. Neither regularly can a scholler be poore, in case he seeke after riches, & contemne them not; for surely he hath a great aduantage ouer others in the theorick; so that a little industry sufficeth to make the practick compleat.

Conclude to thāke God almighty vvith all thy heart for placing thee in the ranke of Schollers; & resolute to be constant in it: let not idle and flitting

ting fácies of I knowv not vvhat, cast thee dovvn  
belovv thy selfe; a fevv yeares vvill serue to place  
thee *In apice humanitatis*.

5. Consider fiftbly the true happines and con-  
tent a Schollers life hath aboue all others: looke  
about the vvorld a little and obserue the restless  
toiles, clamours and miseries of all other occu-  
pations, trades and callings, from the highest to  
the lowest, from the King to the cobbler: euery  
one complaineth of his state and calling; and  
vvisheth he had vnderaken some other: onely  
the scholler knowveth no other vvith vvich to  
change, if he haue but tasted a little of the quiet-  
nes & sweetnes of his ovvne; being most free  
from that common plague, called proper interest;  
the source of all contentions and miseries. The  
pleasure of learning is most pure and etheriall;  
most constant, gathering strength vvith her in-  
crease; finally, most secure & honourable, vvith-  
out any dâger of foule diseases, blemish of fame,  
or breach of friendship: vvhereas all other plea-  
sures are grosse, tumultuous and fordid; most  
short and fraile; soone cloying the appetite, *Es  
nauseam pronocant*; and lastly, all of them most  
hurtfull to the body, dangerous to our credit, &  
almost impossible vvith true friendship, the  
onely Jewell of this mortall life; and yet hardly  
found in her owne purity and lustre but amongst

schollers.

Conclude to enjoy the fulnesse of happines, that God hath cast into thy hands : and pity rather than enuy those, who like blind moles lie rooting vp earthly dregs : ply hard the cultivating of thy mind, that thy delight may ever goe increasing: thinke not of change, till others assure thee of a condition better than thy owne; that is, change neuer.

6. Consider sixthly, or rather conclude out of what hath hitherto beene pondered; that, whereas this life is nothing but a heape of miseries, & a stage of sinne, whose finall period is an vnauoidable death; and the next is an eternall death in the torments of Hell, or an euer-during life in the pleasures of heauen; the wisest way & course will be, to settle once for all, this wholesome resolution: first to esteeme this world no more than it is worth; that is, as a short, but troublesome and dangerous passage to the next; & consequently to be most carefull, how thou walkest; and not to set thy affection vpon any thing in it. Secondly, to make choice of heauen for thy eternall habitation after this life, detesting the King of darknes with all his hellish gally-slaves: O pious soule, this is what thy God desireth, that thou wouldest come to dwell with him, *Qui vult omnes homines saluos fieri*: to this doth sweetest Iesus, with his  
Blessed

Blessed Mother and all the Angells and Saints of heauen, continually inuite and call thee. Resolue therefore lastly to take the right-hand way thither; that is, the way of vertue & deuotion: God almighty hath brought thee into the path; here maist thou be endowed with knowledge to see, and vertue to imbrace the meane to saluation. Take courage therefore, the way of vertue is not so hard, as worldlings would make vs beleue, but full of heavenly sweet. The rules and obseruances are but easy and gentle, which thou art to follow; and yet well kept, they will bring thee in few yeares to a solid and constant vertue, and vertue will crowne thee in the end with a joyfull and euerlasting blisse. Amen.

### Hovv to heare Masse vwell.

*Maledictus qui facit opus Dei negligenter.*

**T**O heare Masse is the greatest honour and chiefest act of Religiō a man can offer vnto God; wherefore our best endeavour must be to performe it well and deuoutly.

First then, entring into the Church, after taking of holy water, say: *Introibo in domum tuam Domine, adorabo ad Templum sanctum tuum, & confitebor nomini tuo.* Then placing thy selfe in a



decent manner, make thy intention to heare that Masse to the honour of God and of his Saints; for the good of the Catholike Church, & thine owne.

When the Priest cometh forth, thinke thou seest our B. Sauour going to mount Caluary to offer himselfe for vs; for what is done in the holy Masse, is not a bare figure, but the selfe same thing; though otherwise represented. The either say thy vocall prayers, or els goe on answering the Priest: At the Gospell attend to what is read; and at the end thanke our B. Sauour for his holy doctrine, begging withall his grace to practise it. From thence till the Priest come to *Sanctus*, goe on vvith thy vocall prayers: at *Sanctus* make thy *Memento* vvith the Priest in this sort. Together vvith this thy Minister, good God, I doe here offer this holy sacrifice vvith the intention of my dearest Sauour and his holy Church, to thy honour and glory, Father, Sonne, and holy Ghost; in memory of my Sauour's humanity and passion; in commemoration of the B. Virgin Mother and of the Saints of this day's solemnitie; of such and such my holy Patrons, and of all the Saints of heauē: in thanksgiuing for all thy benefits, satisfaction for my sinnes, and obtaining of grace to serue and loue thee; (then adde thy particular necessities) for my happy death, and for mercy at the day of iudgement: then adde for all

all thy friends, superiours and kindred; that God for his Sonne's sake and merits vyll blesse and saue thee and all them.

At the Eleuation adore thy louing Sauour, true God and true Man, there really and personally present; and exercise the three acts of faith, hope and charity towards him:

Next followveth the *Memento* for the dead. I offer also this sacrifice to thee, good Lord, for all that died in the vnity of the Catholike Church: then adde thy friends and acquaintance; and all that are dead out of this familie.

Then adore thy God againe vvith *Omnis honor & gloria*; & say the *Pater noster* vvith the Priest. At *Agnus Dei* make acts of sorrow for thy sinnes in generall, and in particular for those thou fallest most into, with firme purpose to amend. Next say vvith all humility to the B. Trinity and our Sauour, *Domine, non sum dignus, vt intres sub testum meum, sed tantum dic verbo, & sanabitur anima mea*. Then make thy spirituall Communion thus: B. Sauour, I belieue whatsoeuer thou dost teach me by the holy Catholike Church, my Mother; and I confesse thy reall pretence in this holy Sacrament; I hope in thee, that thou wilt saue my poore soule. and helpe me in my necessities: finally I loue thee aboue all things in heauen or earth; & desire to joyne my soule

soule and heart with thee: *Veni dulcissime Iesu, & uni me tecum in perpetuum &c.* according to thy deuotion, and these affections that follow for e- uery day.

Lastly, still the end of the Masse giue Christ thākes for this benefit, & for his death & passion here represented: intreat him to assist thee in all thy actions for the day following; and so, crauing first pardon for all thy distractions and negligences, depart with reuerence.

## Affections for spirituall Communiō.

ON SVNDAY,

*Vt Deus.*

**D***Eus meus es Tu, confitebor tibi; Deus meus es Tu, & exaltabo te: ō my God, whose habitation is Cælum cali, & terra scabellum pedum tuorum; make of my soule a heauen in purity, charity and beauty; and dwell in me for euer. Amen. Gloria Patri, & Fllio, & Spiritui sancto &c.*

ON MVNDAY,

*Vt Rex.*

**T***Ves ipse Rex meus & Deus meus; adueniat autem Domine regnum tuum: possesse, rule, and*

# The third Chapter.

509

and command this poore Castle of my soule, long held by thy enemies: *Domine Deus meus, ne possideant nos Domine absque Te*; but come. *Et statu legem tuam in medio cordis mei*: draw out

## ON TUESDAY,

### *Vt Pater.*

**S** I Pater Ego sum; ubi est honor meus? *ut filius sceleratis*. O Father haue pity on this poore prodigall sonne, who hath spent the substance thou gauest him, *Viuido luxuriose: sed ioco ad Patrem meum; & saltem a modo dicam; Pater meus es Tu, & Dux virginis meae.*

## ON WEDNESDAY,

### *Vt Amicus.*

**Q** Uomodo dicis quod amas me si animus tuus non sit mecum? O Lord, my soule is with thee; and, *Si inueni gratiam in oculis tuis*, giue me grace to loue all for thee, and thee aboue all. O amice Iesu, omnia mea tua sunt; fac ut Tu etiam semper meus sis in tempore & Aeternitate. *John 14. 18*

## ON THURSDAY,

### *Vt Medicus.*

**S** Ana me Domine, & sanaber, saluum me fac, & saluus ero. O good Iesus, be vnto me a Ie-

Iesus

lus or Saujour; *Et sana animam meam, quia peccavi tibi: à planta pedis usque ad verticem capitis non est in me sanitas:* purge me from all sinne, & preserve me with the antidote of Grace.

## ON FRIDAY,

*Vt Redemptor.*

**V** *Tferuum redimires, filium exadidisti:* blessed bee that goodnes, & blessed be my Saujour, O free me from the bonds of my owne passions: *Confige timore me carnes meas;* that I may tremble at sinne, which hath cost thee so deare.

## ON SATVRDAY,

*Vt Sponsus.*

**E** *Cce sponsus venit, exiite obviam ei:* come O sweet spouse of my soule, and delight of my heart, embrace me; *Et iam me nemo despiciat: vere Sponsus sanguinum es Tu mihi: sed veniat Dilectus meus in hortum suum, & comedat fructum pomorum suorum.* See more of these and the like affectiōs in *Molina de Sacerdotio.*

Remember to offer one day in the weeke for a happy death: for seeing wee cannot die twice, 'tis good to provide for that once.

How



**Hovv to make the daily examen  
of Conscience.**

*Reckar omnia opera mea, sciens  
quod non parceris delinquenti*

First, thanke God for all his benefits, especial-  
ly for those of this present day ; for thy life,  
health, sustentance: for all thou knowest not of,  
both of body and soule ; & for preserving thee  
from many sinnes and other dangers.

Next, recall to mind the actions of the whole  
and what thou hast done, good or bad : then  
offer up all the good to God Almighty ; acknowledging  
him to be the sole Authour of all that is good:  
offer him also all the good workes and merits of  
the whole Catholike Church militant , and the  
graces which the Angells and Saints haue given  
in this day : finally offer him with speciall de-  
votion the merits and loue of our B. Sauour Je-  
sus Christ.

Lastly be sorry & beseege pardon for thy sinnes,  
acknowledging thy selfe the sole author of them: de-  
stitute them for God's loue , with a firme purpose  
of amendment. Begge of God his protection for  
the night coming. Conclude with a *Pater & Ave*  
to satisfaction.

*Laus Deo. Finis,*